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AN

# ECCLESIASTICAL MEMOIR

OF

✓  
ESSEX STREET

Religious Society,

BOSTON.

IN A SERIES OF LETTERS ADDRESSED TO SOME GENTLEMEN OF  
THIS CITY.

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"The wisdom that is from above is first *Pure* then *Peaceable*."—ST. JAMES.

"Being defamed we entreat."—ST. PAUL.

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BOSTON:

PRINTED BY EZRA LINCOLN.

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1823.

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AN  
ECCLESIASTICAL MEMOIR  
OF  
*Essex Street*

RELIGIOUS SOCIETY, has been repeatedly demanded, especially during the past year, by various classes of the Christian community in this city and region. This demand has been repeatedly declined and evaded by the said society, under a mixture of feelings: but no feeling has been more powerful, than a desire of peace, and a hope that their opposers would awake from their delusion, and return to the ways of truth. This hope has not been realized, so far from this, the righteousness and truth of our cause, have been obscured and prejudiced, by a variety of artificial and contraband practices, on the part of our adversaries and their abettors.—The gathering and establishment of a Christian church, in any part of the world, we cannot but consider in a serious point of light: nor can we think it our duty to suffer such a Christian community, though we ourselves be that community, to be run down by oppression and pushed into oblivion, if it be in our power to prevent it, particularly as we live in a free Christian country, and have at our command, a FREE PRESS. The importance and necessity, of this development of facts, will appear to the public, under various circumstances. Upon the removal of Essex Street Church and congregation from their meeting-house in Essex Street, to Boylston Hall, it soon became a question upon the public mind, whether that people had become extinct, and so a conviction followed, that the people retaining the meeting-house became actually Essex Street Church and society. Nor was it likely, that any considerable proportion of the Christian public should, so far interest themselves in this case, as to go into Boylston Hall, or into Essex Street, to see how the matter really stood. Hence, a fruitful source of misinformation, and misrepresentation, the evil consequences of which must fall upon us. So, it becomes an imperious duty, on our part, to show to the Christian community at large, that Essex Street Church and congregation, entire and unbroken, with their pastor, now worship in Boylston Hall: and that, the people, now occupying the meeting-house in Essex Street, are not the original church, Essex Street Church, no part, nor minority of that church, but an assemblage of individuals discarded by, or dismissed from, the several churches, to which they formerly belonged, calling themselves *not Essex Street Church*, but *Union Church*. The particulars, of which revolution, are given in the following pages.

Essex Street people driven to Boylston Hall, finding themselves jostled out of their meeting-house, began to think of attempting to build another house for their use. As soon as this idea came abroad, it was greedily taken up by some of the friends of *Union Church*, and we were flattered into a belief, that if we would quietly relinquish all our asserted rights in the Essex Street house to Union Church, we should be assisted by that party, in building for ourselves a new house. Some of our friends were taken with this allurements, and actually made application to several of these promising gentlemen, but they, with scarcely an exception excused themselves by saying, that they were in debt at P—S— and that they could not think it a duty to subscribe towards a new meeting-house for other people, when they had not, as

yet, been able to pay for their own. And also, that their hands were tied up in that they had subscribed — dollars a year for five years, towards the support of the new and feeble cause in Union Church. But these gentlemen must have forgotten, that they were congregationally insolvent at P— S— when they subscribed to U— C—. We soon found, that to build a new house, with such patronage, was an idle dream; and as the public was so ill informed on our real case, it did not appear to us likely, that people, at large, would take sufficient interest in our cause to help us in our difficult enterprise. Nor was this all. When subscriptions were solicited among the religious public, generally, the answer was, That considering the reports which were in circulation, respecting Mr. S. and his society, it became a question, whether it would be a service done the Christian community, to subscribe to this undertaking, and therefore they must beg to decline, or at least, suspend, giving their patronage, till farther light were thrown on the subject. In this dilemma, some of our fellow citizens addressed a note to our minister, of which the following is a copy.

*‘ Boston, August 22, 1823.*

‘ Rev. and Dear Sir,

‘ We the undersigned, not of your society, some of us subscribers  
 ‘ to the Building which is proposed as a House of Worship, in which  
 ‘ you are to officiate as Minister of the Gospel; having heard many  
 ‘ unfavourable reports respecting yourself and the people of your  
 ‘ charge, relative to your connexion with, and separation from, the  
 ‘ Union Church, are desirous, as well for our own individual satisfaction, as for the good of the Christian community, that a fair, correct and candid statement should be published to the world; do  
 ‘ hereby request you to prepare a paper containing a statement of all  
 ‘ the facts relative to your connexion with, and separation from, the  
 ‘ present church and society in Essex Street; also the reasons, so far  
 ‘ as you know them, why you are denied the privileges of meeting  
 ‘ and taking a part with the Union churches, so called, in Boston,  
 ‘ when assembled for the purpose of social worship in their prayer  
 ‘ meetings.  
 Your’s, &c.

Upon the receipt of this letter Mr. S. called the church together, and laid it before them. To us it appeared at once, that the time was come for the appearance of our Memorial, and that this call should not be resisted. Mr. S. however stated to us, that such was the delicacy of the matter when a man became his own memorialist, that he wished the society to appoint a committee to draw up, and edit the Memoir. Accordingly a committee of three was chosen, and was invested with suitable powers to accomplish this undertaking. But when the committee came to look over the materials which were to furnish the narrative, they found, that so much depended on the intimate knowledge which Mr. S. had of the whole case, that, as a committee, independently of him, they could do but little towards accomplishing the work assigned them by the society. They concluded, therefore, to refer the matter back to Mr. S. as one, upon the whole, most competent to the task. Under these circumstances, Mr. S. accepts the reference, and takes upon himself, all the responsibility, with this understanding, that he be permitted to write in the third person, and in the name of the whole church.



AN  
ECCLESIASTICAL MEMOIR.

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LETTER I.

Preliminary—Origin of the Society—Materials for gathering a church—Shyness apparent in some, as warm support from others—Organization of the church and installation of the pastor—A House of Worship contemplated—Limited means of the Society—The deacon resolves upon the measure—Corner Stone—Dedication—Cost of house and rate of pews—Complaint of measures—Application to Legislature for an act of incorporation—Act obtained but not accepted by the deacon—Projected settlement of the House—Progress of the society—Hint to Mr. Green.

Gentlemen,

THE character of religion, and the reputation in which it should be held, ought to be a subject of high interest in every part of christendom : but in Boston, related as it is to the whole State of Massachusetts, indeed, to the whole of New England, religion has the highest claims. Your letter discovers that interest which we cannot but respect, and to which we must yield the testimony it demands. It is a matter which cannot be concealed, that the History of Essex Street Church and Society has, more than a little, involved the character of orthodox churches in this city and vicinity, during the last three or four years. A society of professing Christians of *the standing order* are gathered in Boston—in this organization and institution the churches concur—a meeting-house is built for them—they are recognized in their right to worship in the said house—they do accordingly worship there for two years—all at once they are obliged to leave their meeting-house, and go out into the streets and lanes of the city—and their meeting-house is taken possession of by other churches, these churches and clergy of the neighbourhood, set the ejected church at defiance, and treat it with a disrespect due to heresy and schism, with a disrespect due to a people totally fallen from their moral standing in the church and in society. This is a new case in this city, and would lead every inquiring and observant mind to conclude, that there must be a vast pile of guilt and wrong-doing somewhere in this matter.—Yes, sirs, there is a great load of guilt accumulated in this unhappy business, and it is time that it were searched out. It is generally expected, where two parties have been at strife, that blame will be found to attach to both, perhaps it may be so in this case, but if the mass of guilt, between these two parties, is to be *equally* divided between them, then, there is enough of guilt to weigh them *both* down to disgrace and infamy. But of this you will judge by the following detail.

ESSEX STREET CHURCH AND SOCIETY, originated in a train of providences somewhat peculiar. Mr. Sabine, in the year 1816, was introduced to Mr. Nathan Parker, a merchant of Newfoundland, then in England seeking a minister for the congregational church in St. John's, the capital of that island. Mr. P. availed himself of every opportunity and means to become acquainted with the character, talents, ministerial standing and family of Mr. S. On these articles he professed to have had great satisfaction: he accordingly engaged Mr. S. as minister of St. John's for three years, for which term he and Mr. James Melledge became security for the salary: after which period Mr. S. was to be left to any future engagement he might enter into with the church. Mr. P. made the best arrangements in his power for his minister's voyage, paid his passage, and warmly recommended him to the people of his new charge, among whom he arrived in the month of June, 1816. Mr. P. followed in the course of the summer, and continued at St. John's through the following winter; but having wound up his mercantile concerns, after forty years labour, and choosing to finish his days in his native land, he came, in the spring, to the United States and settled in Boston; as also did his friend Mr. Melledge shortly after. In November of the year following, those dreadful fires occurred, by which St. John's was almost consumed. This calamity rendered Mr. S's continuance in St. John's precarious: he consulted his friends, Parker and Melledge, on the propriety and necessity of leaving Newfoundland, and of coming to Boston. On this head Mr. S. had the joint opinion of his two friends, Messrs. P. and M. that the means of his support at St. John's were at an end, and that it was a duty he owed his family to seek a future asylum in these States. Mr. S. accordingly obtained release and recommendation from his church in Newfoundland, and came to Boston in July, 1818. Upon his arrival in this city, it was immediately recommended, that he should statedly preach in some eligible place, with a view to raise a new congregation. Boylston Hall was pointed out as that place, and engaged by Mr. S. for that purpose, at his own risk, for ten dollars per week. In the month of January following, there appeared to be the materials for gathering a church: this was exhibited to some persons of influence in the religious community, some of whom discovered great shyness, while some others manifested as great affection, and tendered their warm support. Letters missive were dispatched to neighbouring churches, and the 27th of January, was fixed as the day for publicly organizing the society, and installing the minister. On this day the council assembled, of which Rev. Dr. Morse was Moderator, and Rev. Mr. Codman, Scribe. Mr. Sabine's testimonials and credentials were most cordially approv-

ed of, and the measures of the church elect confirmed. The services of the day concluded in the public and solemn recognition of a new congregational church in Boston, and the settlement of that pastor over it, by whose instrumentality it had been gathered. The church consisted of seventeen members, ten of whom were brethren.

As the church and congregation increased, it became a question whether it would not be proper to attempt the building of a House of Worship. The means possessed by the society, as a body, were small: it was not likely that the rich and influential should be drawn away from their settlements, and associated under the ministry of a stranger in Boylston Hall: the congregation was of such a character as might be expected to be collected, under such circumstances. But Mr. (now denominated *Deacon*) P. was reputed for wealth, to him the society looked, a building committee was raised, and the deacon was indefatigable in searching for a suitable lot of land. Many difficulties were felt, and others anticipated, the poor of the society, among whom was the pastor, urged prudence and deliberation: it required no sagacity, to foresee the great liability to evil in the preponderating influence of one monied man: money will too often, even in the church, give a man more consequence and influence than wisdom and piety. Still, the society could not but rejoice in the prospect of a House to be raised for their use. The deacon bought the land, and proceeded to make arrangements for the building; but he manifested, in almost every thing, so much determination to have his own way, that many of our friends anticipated the turmoil into which we afterwards fell. The case seemed to be desperate, we were obliged to submit to the deacon or have no house: it was hoped that the deacon's failing was not venal, it was supposed to be the failing of many good men, and therefore the society humbled itself to his will, and hoped for the best. On the 26th June, 1819, the corner stone was laid, with a flattering testimonial from Mr. Codman, who also declared in the name of the church and society—*That the House to be erected was for the use of the congregational church upon the New England Platform, gathered in Boylston Hall on the 27th January last, of which Rev. James Sabine was installed pastor.* As the building was rising, the deacon took some pains to make the case popular, he told all whom he thought it might concern, *that he well knew the man who was to minister in it—that he was a faithful and laborious preacher, and that there would be nothing wanting on the part of Mr. S. to render the enterprise successful, of this he was satisfied, or he should not have embarked so large a capital in the concern!*—These things he often repeated with minute circumstance, and was always forward to bear testimony to the character and labours of his pastor.



While the church was gathering, and the congregation maturing in Boylston Hall, our minister had no settled salary: the Hall was taken at his own risk, and expected to be paid for out of what might be the income of the place. For the first six months the Hall produced no income, except by some casual contributions; but after the establishment of the church, the sittings were taxed and the rate continued upon them, till the meeting-house was finished. Upon auditing the Hall accounts, it was found that the whole income for sixteen months amounted to about one thousand dollars; the expenses during that time amounted to about eight hundred, leaving a surplus for minister of two hundred. This was a labour of great trial and sacrifice to Mr. S. of which he thought it was his duty to remind the committee, while the house was in progress. When they offered him a salary of a thousand dollars per annum, upon the dedication of the then rising building, he begged them to consider, *how large a subscription or donation he was actually placing in that house, without any hope of a pecuniary return.* Mr. S. raised a very considerable body of people wherewith to occupy the meeting-house upon its opening, and these were gathered at his expense; on this item, that house remains his debtor to this day. If the Rev. Samuel Green could have read this memoir, while he was at home at Reading, it is not supposable that he could have removed to Essex Street. Ahab, with all his perseverance and management, found it difficult to make herbs grow in Naboth's vineyard. Brother G. may think of this perhaps, some time hence, if he have not thought of it yet.

On the 15th December the New House, elegibly situated in Essex Street, was dedicated; the sermon on that occasion was delivered by our minister: the sermon we believe was well received by the whole society, and by others who visited us that day: but when the society voted to print the sermon, the deacon was afraid some sentiments expressed in it, might prove offensive to the public, and so hurt the reputation of the new establishment. You ask, sirs, what those sentiments in the sermon could be, which might prove so offensive? In reply we say, they were only the deacon's own sentiments, translated from a formulary of his own compiling, and in use in the church in which he exercised his former deaconship, and indeed, such sentiments as would be very generally approved of in every community of serious christians. But he was afraid of whatever might have the least tendency to hinder the sale of pews in the new house, in which his property was so much involved, and so much at stake; the sale of pews was the great aim, which we shall see more distinctly, as the drama opens.

Upon the completion of the house, it became immediately necessa-

ry to announce its cost, and to put an estimate upon the pews. While the house was building, the deacon took care to let the public know that the house would not be an expensive one, and that as the minister was engaged with the small salary of a thousand dollars, the pews would be sold or let at a low rate. The public, as well as those of the congregation, were prepared for small demands in occupying seats in the new house, and considering the plan held out, such expectation was reasonable. But all this fair looking plan, and this reasonable expectation, was defeated. The house cost 32,000 dollars, but to make a safe scheme of the sale, the deacon reckoned the cost at 40,000 dollars, and fixed the price of pews on that ratio, 25 per cent above the real value. The deacon was advised, by all concerned, against such an experiment, it was represented to him as a thing very unsafe, in a meeting-house speculation, especially in Boston, and still more especially, as the public had been led to expect a low priced pew at Essex Street. But all remonstrance was in vain, the deacon was set upon it, and the thing must be pressed, and so it was attempted; but the bidders for pews on the day of sale were confined chiefly to original subscribers; others, who came to the auction, withdrew in disgust at the deacon's avarice and miscalculation: nor could he by any means, on these terms, procure purchasers. Yet there was no way to open his eyes—the pews should sell at his fixed price, or they should remain unsold, and so they did remain unsold: and the evil operated in the same way on such as hired or would have hired pews. The society, by these imprudent and impolitic measures, rose very slowly, many turned away that might otherwise have settled down with us, and others who gave us a trial were constrained to leave us at last. And then such arbitrary and obstinate proceedings on the part of the deacon, disgusted a generous public feeling, and our numbers increased with many a drawback.

At this time the property in the meeting-house was not legally settled, it was difficult to say to whom the house belonged; the deacon had bought the ground in his own name, and given a mortgage upon the estate for security: some pews he had given in account for work done, some he had sold, and others were sold and mortgaged back to him again. Things thus circumstanced, were the occasion of much murmuring and complaint; those persons who had given their money for pews had bought them at 25 per cent above their value, and were liable to the consequences of the mortgage, and the title also was merely capricious, so that they were discontented, and others, who had come into possession of pews on terms somewhat different, were still liable to the same caprice, and so all parties were loud in complaint, and all hope of increasing pew purchasers was quite lost. To

remedy this evil, it was natural to expect that the deacon would adopt natural means, but the deacon was not that man, he loved his money too well, and he loved as well to be in the seat of power, though he knew not how to conduct himself in either department.

When the building of the meeting-house was first contemplated, the deacon declared it as his design, that the church. (the brethren, members in full communion,) should have the control of the house, that they should elect from time to time the pastor, and conduct all ecclesiastical business independently of the society. He knew very well, that the laws of Massachusetts gave the right to manage all these affairs to the society, he therefore avoided from the first an act of incorporation, and rather chose to invest the church with such rights by his own power; upon this principle of management he endeavoured to embark the pew proprietors: but he found the thing thus illegally established, and thus illegally enforced, would not answer; he saw that the colour of law was wanting to give the system a good face, he saw that he should never sell his pews at so high a price, and upon terms so unfavourable to the purchasers; he would therefore, if possible, obtain the sanction of the Legislature: accordingly he, with the proprietors, went into the General Court with a petition, praying for an act of incorporation, by which to empower the church, to control the house independently of the proprietors. The proprietors were petitioners in this case, they declared to the house their willingness to sink their rights into the church, and bind themselves, their heirs and assigns, to the same relinquishment of rights. But, sirs, the Legislature would not receive this petition, its prayer was a new thing: it prayed for the establishment of a system in direct opposition to the constitution of the State. Statute Law provides that all who hold property in an incorporated body shall control such property, and enjoy all the privileges thereunto belonging: but this petition prayed that the holders of property should not control it, and that this disability should be entailed upon their successors, their heirs, and assigns. We beg you gentlemen, to look at this case, it is an interesting case, not one that merely involves the experience of Essex Street, but the experience of every congregational church in the State. It will be necessary to look at this petition a little more minutely. This petition does not pray, that the pew proprietors shall give away their property to the church, and relinquish all right and title to it: if the said proprietors had been so minded to have invested the church, it is presumed no one could have objected, nor would it have been necessary for the proprietors to have applied to Court for such a privilege. But in opposition to this, they pray that they may hold their right in their property, but



have no control over the use and application of it, and that the same disability shall be entailed upon all, who shall hereafter hold a right in the same property. The Legislature as we have said, rejected the prayer of this petition, but they voted an act of incorporation as is usual in such cases, and such indeed as the constitution of the State dictated—but as it gave no power to the church over the property, and over the society, the deacon obtained a vote of the society not to accept it, and so the said act was never acted upon. This application to General Court not resulting in favour of the deacon's plan, he proceeded to the settlement of Essex Street Church and Society, in his own way. Prior to the application to General Court, the mode of settlement was determined by the deacon, pews had been sold and deeds given to purchasers; in these deeds it was declared how the house was to be held, and what authority the church was to have in said house.—This *title deed* declared that the church, "Essex Street Church" gave every pew purchaser a title to his pew—the church appointed the deacons to give titles in their (the church's) name—the monies received also were to be applied as the church should direct—the church bound the pew holder to grant the use of the meeting-house to the church at all times, and that it should be lawful for the church so to use it—the church too, should elect from time to time the pastor to officiate in said house, without any control from the pew holders. This is the plan of settling which the deacon prayed the Legislature to sanction by statute, but upon failing in this application, he flattered the church into a belief, that he could and would secure all this authority to the church by his own power. He promised to give some kind of *Deed* to the church, as soon as his personal property in the house could be secured to him, or sold at his price, and till that could be accomplished, the titles given to pew purchasers would secure that authority to the church, and keep the house under the control of the church. But this was all a fabrication, either invented by the deacon to deceive the church, or by others to deceive both him and them. Had the prayer for an act of incorporation been granted, it is pretty clear how it must have operated; the church would have had the control of him and his property, but he never intended this, for he declared to the church that as he was ground landlord, and had the hold of the property in the estate, he would keep that hold till he should be bought out, and his money refunded. This principle of securing his own property, and his control over it, he never lost sight of. That *Deed* which he promised to the church, was upon condition of the church or society buying it at full price, which they never did, and therefore never had it. He took care to have the control of his own property, although the pew proprie-

tors were to have no control over their's. The single deeds granted, and to be granted to pew purchasers, though worded as if the church was to have the control, yet he was the first to declare their illegality and inefficiency.—When the value of the deed was challenged, upon the breaking out of the troubles, Mr. Melledge, the deacon's agent and fellow deacon, declared the *deed not worth a feather*; and indeed it is supposed that was about the value of the deed, but where was the deacon's sense of integrity, of honour, of religion, in giving such a title, and then so scandalously breaking the covenant so sacredly pledged therein.

This was the state of things upon the settlement after the failure in General Court: and it was believed by the church and society that the deacon intended to do well, though he had made some mistakes, and had discovered a little of the common failing peculiar to rich and influential men. Nobody, however, was satisfied with the rate of pews, and as so few were sold, the great burden fell on the renters, of which class in the congregation there was a preponderating number; these, it is true, could have no vote in our affairs, but as they were called to pay on all pews they hired, tax and interest, they were not a little lavish in complaints. Fifty six dollars a year was a serious sum to pay for a pew in the broad aisle in Essex Street, which was held out as a cheap, plain place of worship, intended chiefly, for plain people in moderate circumstances; at this rate of pew hire, many a family came and went, so that there was little permanency in the congregation. Notwithstanding, the income of the house, and the gradual increase of the congregation, were much beyond what might have been expected, yet, after all, much less than it would have been, had the affairs of the house been conducted upon a wise and equitable system.—But such a system as this must find out the deacon himself. After paying the expenses of the house and worship, there could be little left to pay him the interest of his money; for though our minister's salary was small, much too small, for his services and family, yet the incidental expenses were made, by the deacon's plan of management, much too great. For the first year the standing committee, of which the deacon ex-officio was chairman, pledged themselves to our minister, upon condition of his receiving only 1000 dollars, that the incidental expenses should not exceed 200; and that if more was spent, it should be at the risk of those individuals in the committee, who should order it. The deacon was always the executive, his vote was a majority, and his veto silenced and fixed every one; and at the end of the year it was found that the deacon had spent and charged to the society above 500 dollars, two hundred of which, contrary to express condition on that very article,

had been spent on the choir, and as to expending this at his own risk, he without any ceremony, and it seems without any check of conscience, boldly wrote the charges against the society. Now, sirs, in the name of churchmanship and sense, how could a society be expected to prosper—the ministry of our pastor must have been popular indeed, to countervail all this covenant breaking and mismanagement in our deacon. Again, we say, Mr. Green could not have been made acquainted with this history, or he would not have been the first, to step into the pulpit of his cast out and injured brother.

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## LETTER II.

The deacon becomes uneasy—He goes out and complains—Rev. Mr. Codman interposes—Lends his agency to the deacon—He is reminded of his troubles at Dorchester—New York Letter plot—The deacon embarks Park Street in his cause—Park Street reminded of her troubles, and her compassion invoked.

FROM what has been detailed in the foregoing letter, something of what is to come may easily be anticipated, these evils however took some time to mature and to operate, so as to come out into open day: indeed, the day light, these evils always avoided, but evil things done in secret will be proclaimed upon the house top. In order to give our history a compactness of form it will be necessary to link together the leading circumstances of our progress and proceedings, not merely as they connect themselves with our trials, but as they form the subject of our memoir. The system of management we have noticed did not, for a while, visibly affect the public ministry; the congregation, though cramped and fluctuating, continued to increase and strengthen, the church too received continually additions; to the 29 which came into the meeting-house upon its dedication, were added in less than two years as many as made the whole communion amount to 70. But this progress of the church and congregation was not quite satisfactory to the deacon: a great proportion of the communicants were females, and others were, as to this world, in humble circumstances, not able to buy pews, so that the deacon was the subject of much disappointment. Still, the deacon thought it was necessary to keep up the popularity of the minister, he was at certain times and in certain places, profuse in the praises of his “faithful and laborious pastor;” the church and congregation too he could declare to be in high progress and promising prosperity. But at the same time, and we can show it under his own hand, or that of his colleague deacon, he was in other circles complaining and defaming his *faithful and successful minister*, and seeking means to put him away. All this comes out in the proceedings and result of council, by and by to be detailed.



A system of duplicity cannot be persevered in long. A man with two faces and two tongues, must, after a little shifting and shuffling be compelled to look or to speak with only one of them. But a man that is playing a double part for one single end, and needs agents to assist him, must seek out such people to help him, as can debase themselves also by such vile hypocritical practice. The deacon by lavishly praising our minister, gained in the esteem of our minister's friends, and these he knew to be the whole congregation, with very few exceptions. By securing the friendship of these, on his part, it was likely to serve him when he should begin to alter his tone: but before this alteration was manifest he laid many a wily snare and took many a preparatory cautious step. From his own account, and from the account of others to whom he applied, it is evident that he went out to the ministers and leading men in the neighbouring churches, crying and bewailing the unpopularity of his minister, and the fear he had that the society would go down, and he lose his money and his reputation also as a deacon. With these complaints and cryings, many good people were deceived into a belief, that the deacon was deeply interested in the glory of God and the good of the church, they ventured to think with him, that the interest of Essex Street society was absolutely involved in the removal of the minister: others might cast their eye upon a meeting-house, which had been built chiefly by the labour and sacrifice of a stranger sojourning amongst us—they might cast a look also upon a sordid praise loving church officer, a man who had the control of this meeting-house, and who had the infant society there under his thumb, they might think it a fine opportunity to get a new society and a new meeting-house enlisted into their party. All this worked well for the deacon, and promised a fair opening to his plot. All that seemed necessary, now was, that there should be something specific against the standing or character of our minister: something of this sort was necessary, or what colour could there be upon the deacon's change of opinion in regard to Mr. S. ? He looked with many an Argus' eye, but found nothing. At length, assisted by brother Morton, he was able to come into possession of a letter, or of its contents, written by Mr. S. to a gentleman in New York. This letter came in his way through the medium of a news paper editor in this city, who had made some use of it, but from a declared conviction that it would be dishonourable to make public a private letter, threw it aside, and into oblivion it had again gone, but for the solemn fears of the deacon and his brother Morton; Mr. S. had told a lie in asserting that he was a large subscriber to the meeting-house. Mr. S. had said in this letter to his friend that he had been "the largest subscriber" to the meeting-house,

and he told his friend in what way, "in raising the congregation," in being subject to "great sacrifices—no salary—no stated income for eighteen months, and a family of eight children to support, obliged to work, and to work hard," in various avocations. Mr. S. added that he was "still subscribing to the new house" by receiving as "a salary, only half what brethren of the same denomination in Boston received." This same sentiment Mr. S. had doubtless declared in twenty other letters to different friends, if they could be overtaken or brought to light, and in one letter he did actually so in the same words, addressed to the deacon himself, as chairman of the standing committee, from which we have extracted, page 12. When the deacon read this letter to the committee he did not charge Mr. S. with lying, nor even with misrepresentation, or assumption—Mr. Morton, also, he read that letter, or it was his duty to know its contents, but he never thought of charging Mr. S. his own chosen pastor, with lying on that head: though he assumed such airs, as we must call them, on seeing the New York letter; at this he was greatly moved, and declared to Mr. S. himself, *that he could endure such conduct in a minister no longer.* Mr. Codman also was told of this letter, and he, in solemn tone gave his opinion to Mr. S. *that it was a very imprudent thing, and must hurt the deacon's mind.* But Mr. C. had forgotten the advice he gave Mr. S. on his installation in Boylston Hall. He then advised Mr. S. to demand and covenant for salary before the installing council, adding *that it was not duty for Mr. S. with HIS FAMILY, to make such sacrifices to serve any people.* Will you, gentlemen, have the goodness to remind Mr. C. of these circumstances, and take his present opinion. It is needless to add that this measure failed, and the deacon, with his auxiliary friend M. was obliged to relinquish this strong hold.

After the failure and manifest impiety of this, what we must call *the New York letter plot*, the deacon found it necessary to move with more caution, and keep more in the back ground; he found it would not do to deal in specific charges, when he could not make them out; such measures only tended to his own disgrace. Henceforward whatever was to be brought against our pastor, was to be in dark insinuations, after the following examples—*Mr. Bean knew that of Mr. S. which if he did but tell abroad, would silence Mr. S. as a preacher forever in Boston.* But Mr. B. could not be persuaded to tell it. *Mr. Morton and Mr. Josselyn knew things of Mr. S. which they were sure he would never meet before a council.* The deacon when applied to, did not know any thing against Mr. S. himself, but if the inquirer would go to Major J. he knew enough. Major J. was applied to, and he knew not any thing; and like a gentleman and a Christian took the earliest op-

portunity to inform Mr. S. of the inquiry, assuring Mr. S. at the same time of his surprise at the application, adding, that he had never thought nor insinuated any thing unfriendly to Mr. S. or to his character. The way in which this new mode of attack upon our privileges broke upon us is somewhat singular, and must be distinctly stated in order to a correct view of our case.

We have seen that the deacon started with a determination to have, for his pews, 25 per cent. above their value. Another favourite object was, he must be head of the church, all must bow to his office standard. The money however was perhaps the dearest object, this he could not forego. A little before the breaking out of the troubles it was manifest to all, who had any insight into the affairs of the society, that the deacon's mode of management must ruin every thing; a consultation was therefore held by some of the pew proprietors on this subject; a plan and schedule of the meeting-house were prepared, in which it was shown that a small sacrifice on each pew sold, and a lowered rate upon all yet to sell and hire, would relieve the society from its distress, and be a pledge of future prosperity. This plan and schedule were shewn to the deacon, with a desire that a parish meeting might be regularly called, in order to take the thing into due consideration. The deacon looked at it, and promised that a meeting should be speedily called for that express purpose: but this meeting he never called, though repeatedly urged, but persevered in measures by which to remove our minister, and throw the whole congregation into a state of confusion and dismay. Mr. Codman is the deacon's oracle, he goes over to Dorchester and opens his case, informs Mr. C. that he has *three and twenty thousand dollars at stake* in Essex Street, and that Mr. S. must be removed or all will be lost. Mr. S. *must* be gotten rid of, but the question is, How? The deacon informs Mr. C. that *somebody* knows of *something* against Mr. S. though the deacon does not pretend to know any thing himself, and the deacon is afraid to venture another *New York letter plot*. Mr. S. must be partly terrified and partly allured, and Mr. C. must undertake the business. Accordingly Mr. C. avails himself of the first opportunity to see Mr. S. and open the case; he comes he says as a friend to Mr. S.—Query. Would it not have been friendly if Mr. C. had refused to hear the deacon's complaints, and reported him as a disorderly member of the church, deserving discipline rather than succour and sympathy? Would it not have been friendly if Mr. C. had heard our minister's side of the story, before he had made up his mind and embarked in this party matter? Mr. C. comes to Mr. S. as a friend and tells him, in a consequential tone, that he (Mr. S.) must ask his dismissal from his society. But wherefore? why the deacon is



resolved that Mr. S. shall be dismissed, and the deacon's influence is next to omnipotent. But is the deacon's will to rule the church and minister? The deacon says that a majority of the church and society wish a dissolution of the connexion. But Mr. C. is told by a gentleman, one of the society standing by, that there is no evidence of a majority of the church and society being with the deacon, but the contrary is in evidence. Well, Mr. C. is satisfied that the deacon cannot be opposed, and that Mr. S. must resign Essex Street. Mr. C. sleeps upon this interview which he had had with Mr. S. and renews the subject the next morning after a journey to Boston. Mr. C. comes as a friend to advise Mr. S. to return to England. Mr. S. "But a return to England with my family will be attended with an expense I am not able to bear." Mr. C. *O your expenses will be borne—to be sure if they send you hence, they must bear the expense.* Mr. S. "But if I return to England thus, what shall I say as a reason for my return, for my old friends there know that I appear to be well settled in Boston." Mr. C. *Say—why say that this climate does not agree with your health.* Mr. S. "But my brother, there is not, as every body knows, a more healthy man in Boston than I am. How then can I say that." Mr. C. *Why then cannot you think of something else.* Mr. S. "No, my brother, I cannot think of any thing as a reason for returning to England; much as I love my native country, this is now my country; I have been made useful here, and here I have many friends, and here I intend to spend my days." Mr. C. *Well then you can go to New York, where your preaching will be better received than in Boston, and you will be well recommended by council, and I also will write in your favour, and your expenses to New York will be defrayed the same as if you went to England.*—There was much more conversation, on the same subject, at this time equally characteristic of Mr. C's. agency, and as characteristic of the badness of the cause Mr. C. had undertaken. Is it not astonishing that Mr. C. a man of experience, and of high standing, could be so led away by a sordid timeserving man. Mr. C. also should have called to mind his troubles in former times—what attempts were made to remove him, and what a long story he told, and in print too, of his struggles and oppressions and sorrows, and how his Heavenly Master delivered him, and settled him down in his parish in spite of all his opposers, where he was on the day he rose up to help a rich deacon to remove a poor brother. He should have thought of all this, and it is not too late to think of it now: and he can confess his faults to a church, and to a minister, he has greatly injured: he will find forgiveness, both of God and man, against whom he has transgressed. But restitution as well as confession will be necessary; in the church

he has injured there is much to repair, and it is his duty to do it, and if he do not, his misdeeds will surely find him out. It is presumed that Mr. G. could never have been acquainted with these circumstances, or he never would have left Reading and come to Boston, to involve his fair name in all this guilt and shame.

The patronage the deacon had obtained in such a man as Mr. C. emboldened him to seek farther protection in the aid of churches and ministers in Boston. Boston ministers, to their credit, were not so easily embarked in a work, which had so many bad looking faces on it. And it is devoutly to be wished, that the deacon had as little succeeded with the members of their churches: but it must be admitted as a fact, that he found some leading men in these societies, more especially in Park Street, quite ready to assist him in his contraband labours—but this will be seen more distinctly hereafter. One would think it hardly possible that Park Street could so soon forget her troubles—there was a time, and not long back, when she was young and feeble and fearful, and her enemies were numerous and strong: she was reproached and slandered and persecuted, and her first and favourite minister, with her, maligned and outraged, they became together a proverb and a bye word: their house of worship was a sign of reproach, and the corner on which it stands nicknamed: Park Street is in debt to the present day, and a great burden to many individuals in the congregation: she has entailed loss and damage upon families, the heads of which are gone into the world of spirits. When the afflicted state of her little sister at Essex Street came before her, it was natural to expect that she would be on the wing to help and to succour the oppressed. But Park Street leading men promptly took a part with the oppressor. *Lord what is man!*

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### LETTER III.

Measures adopted by the deacon for the removal of the minister—Letters between the minister and deacon—Church meetings contemplated and attempted—The deacon avoids a regular meeting—A church meeting on the 8th January, Rev. William Jenks presides, the deacon and his party will not attend—The business of the meeting interrupted by an artifice of the deacon assisted by some “members of sister churches”—Reflections on Mr. Morton’s conduct as a party in this artifice, and another hint to Mr. G.

ENCOURAGED as the deacon now found himself to be, by leading men in the orthodox churches, he thought he might safely advance. Essex Street church he considered as nothing, any farther than as some of its members might assist him in accomplishing his purposes; his twenty three thousand dollars in the meeting-house was every thing to him; and he saw that, that sum of money must give him consequence in the eyes of many in the religious community. After

this he never dreamed of proceeding as a deacon, or as church member, in a regular ecclesiastical way. A regular meeting of the church he superseded, by calling together as many members of the church as he thought fit to assemble, just to inform them of what he had already done, and of what he intended to do. Mr. S. he said, was not a fit man to preach at Essex Street, he had always been unpopular—the sermon Mr. S. had preached at Malden, and afterwards printed, had always been a stumbling block, and a hinderance; that he himself was satisfied it was so, and that Mr. S. must be dismissed, and the church would flourish; his money too was at great risk, as things were, which to him was a serious consideration; he hoped the brethren present would concur in his decisions and dismiss Mr. S. the pulpit, he said, would be taken under the care of Andover Seminary—Mr. C. would come once a month and administer the sacrament, and all things would go on well. It was natural, however, that the deacon should be asked some questions by the brethren present. *Question.* ‘As to the Malden sermon, deacon, were you not the man first to approve of that sermon, were you not the voluntary agent of some of the hearers of it, to ask a copy for the press, and did you not usually exult in the publication of it?’ *No direct answer.* *Q.* ‘Did not you, deacon, Mr. Melledge and Mr. Morton, at your own instance, and at your own expense print and publish a second edition of that sermon?’ *All dumb.* Had one of you gentlemen, whom we are now addressing, been present on the occasion you could have replied for the deacon, in the affirmative, as it seems he did in your presence advocate the sermon and declare that he would have a *new edition*, if it were at his own expense.—Another question at this meeting. ‘Deacon, have you not been lavish in the praise of our minister, till within a very few weeks of this date, nay within a few days.’ *Still dumb.* *Q.* ‘How is it that you have so suddenly and so recently come to the conclusion of dismissing Mr. S.’ *A.* ‘*Mr. Codman advised me to the measure.*’ *Q.* ‘When was the advice given.’ *A.* ‘*When I was at the ordination at Bridgewater a week or two since.*’—Note, sirs, on this article, Mr. C. took Mr. S. down to Bridgewater with him in his chaise: Mr. S. preached for Mr. C. one evening and slept at his house by Mr. C’s invitation: Mr. S. was welcomed by Mr. C. at the Union Association at Randolph, the day before the ordination, and pressed into the moderator’s chair by Mr. C. Mr. S. was flattered by Mr. C. as they travelled together, on his (Mr. S.) success at Essex Street, &c. &c. And at this same time Mr. C. is advising the deacon to push Mr. S. out of his office, as a minister of Christ, at least the deacon says so. Again, LORD what is man!

This party-meeting, which was called together at the deacon’s own



house, broke up without any pretension to its being a regular and duly constituted church meeting: it was not organized, the pastor knew not of it, no chairman was appointed, no votes, nor any minutes taken, nor any regular adjournment. But at a church meeting called a little time afterwards, this said meeting, held as described at the deacon's house, was declared by deacon Melledge to have been a regular church meeting duly constituted, duly recorded in the church book, and duly vouched: all of which Mr. M. knew to be *utterly false*, the church book never had been in his possession, and the whole of the meeting, he knew, was an outrage upon the privileges of the church and society. This deacon's meeting was held on the 13th November, 1821. The day following the deacon, with his colleague and one other member of the church, called at our pastor's house, but as he was from home, they made no communications, nor did they, the deacon, or any one beside, ever give the pastor any direct or regular minutes of that meeting, from whence, as well as from what we know besides, we concluded, that, that meeting was disorderly and illegal, *notwithstanding Mr. Melledge's assertion in the church, that it was regularly recorded and vouched.*

Mr. S. however came into possession of the doings of this meeting in the course of the following day; he considered it as having a serious aspect, and being from home when the deacon and his companions called, thought it would be proper to notice it, which he accordingly did in the following letter.

#### To Deacon Parker.

“ My dear deacon,

“ A soft answer turneth away wrath—the wrath of man worketh  
 “ not the righteousness of God. These are maxims, my brother, to  
 “ which we are bound to attend. I have just heard of your meeting  
 “ last evening, but of the official result I know nothing. But one  
 “ thing I know, that deacon P. and his minister, united in affection and  
 “ exertion, are capable of raising the honours of our dear Redeemer  
 “ high in this region, but if acting in opposition they are mutually  
 “ capable of making that same Saviour grieve. My dear deacon, I  
 “ have now to say, under these considerations, if you will bury in  
 “ everlasting silence all that is past between us, and make me your  
 “ friend, and let me call you friend and brother, and be just what I  
 “ wished to believe we were, during the ordination week at Bridge-  
 “ water, all will be well. And I farther say, in terms of the most  
 “ unequivocal affection, that the preaching shall never be, as it never  
 “ has been, for *you* or any *individual* in the place. If you and I  
 “ make of each other, as we ought to do, mutual confidants, with

“brother Melledge, it is not all the evil spirits in Boston can disturb  
 “the peace of Essex Street. Only let deacon P. say to all the  
 “church, that the minister and the deacons have come to mutual un-  
 “derstanding, and the thing is at rest: and I, from hence, give you  
 “leave, upon these terms, to say I am a man of no faith, if, on my  
 “part, there is the least ground for dissatisfaction. But if we can-  
 “not now meet, I know not how this matter will end. No one knows  
 “of this line but you and I and Mr. M. to whom I wish you to show  
 “it, and if you two, without any one else, will either reply to this, or  
 “send for me, or call upon me, and say these terms are accepted, all  
 “is well, and nothing passes my lips, and every mouth will be stopped.  
 “I have no desire to ask you to make any acknowledgements, nor  
 “do I wish any explanations, only say, ‘peace be still and there shall  
 “be a great calm,’ and many hearts in Boston will beat high with  
 “grateful recollections. Take this letter to your closet, and spread it  
 “before God, and take his judgment upon it, as I think I have done.

“Yours I am,

“And Your’s I will be,

“Nov. 14, 1821.

J. S.”

There is one circumstance in this letter, on which we must remark. Mr. S. refers to a complaint, *that his preaching had been considered by the deacon as personal*. Mr. S. had, a few weeks before this, given great offence to Mr. Bean, in a sermon on Matthew vi 24. “No man can serve two masters—ye cannot serve God and mammon.” This sermon, Mr. B. thought exactly suited him, but as he did not like to be alone, he persuaded the deacon, that it was equally applicable to him also: and so they both took great offence at it.—The deacon, in his complaint, told his friend Codman, *that it was preached right down into his pew*. Here, as in many other cases, we see the power of conscience!

These 13th and 14th of November, were days of business. On the 13th, at even-tide, the deacon held the above illegal meeting. At the same hour Mr. S. and Mr. Codman were in conversation at Dorchester. On the 14th Mr. C. renewed the conversation in Boston, and gave Mr. S. the famous advice, to leave this country for his health. On the same day, the deacons called at the house of Mr. S. The above letter too, was written, and in the afternoon followed the reply.

To Rev. James Sabine.

“Boston, 14th November, 1821.

“Rev. and Dear Sir,

“Your letter of this day’s date, I have received, and agreeable to  
 “your request have shewn it to deacon Melledge. We hasten to an-

“swer it, and in that way which appears most likely to advance the  
 “Glory of God and the spiritual benefit of the church with which we  
 “stand connected.

“We assure you we are ready to meet your wishes as far as our-  
 “selves are individually concerned, that whatever has been unpleas-  
 “ant between us “may be buried in silence”—but as we stand con-  
 “nected with the church and society, personal feelings must give way  
 “to a sense of duty. We can neither forget nor excuse the circum-  
 “stances which have led to the present unhappy state of the church  
 “and society, much as we deplore the result, it is but the expected  
 “consequences of the conduct we have so often complained of, and  
 “which in our opinion has been so prejudicial to the interest of the  
 “church and society to which we belong. We beg leave to inform  
 “you that it is our decided opinion, and that also of the greater part  
 “of the church and society, that there should be a separation, and no-  
 “thing short of this will prevent the falling away of the congre-  
 “gation.

“We therefore recommend you to ask a dismissal, which no doubt  
 “will be granted you, and the council which will acquiesce in your  
 “submission will give you a suitable certificate.

“With due Respect,

“We remain with much sincerity,

“Yours,

“N. P. deacon.

“J. M. do.”

This letter is signed by the two deacons, P. and M. but it is in the hand writing of Mr. M.—and very supposable his diction. A man ought to think over what he is about to write, and when he has written it, he would do well to look at it again, before he adds his signature. It might be concluded, from what this letter declares, that Mr. M. did neither of these. The letter of Mr. S. to the deacon, must of necessity bring the subject out upon visible ground, the deacon must reply to it, and in writing too: the deacon has therefore a visible part to act, and his thoughts and purposes must become visible also: it will not do any longer to consult with his friends Codman, Morton and Bean, and wrap it up in a select conclave of officious agents: a case must now be made out, so that any one may read it. It must be asserted and declared, that the church and society have been long declining under Mr. S’s. ministry, and that this unpopular and unprofitable ministry, is the cause of this decline; and that this has long been visible to the deacons, and a subject of repeated complaint—Mr. S. also has been often “complained of” to himself; he



has been told by the deacons of his "conduct often." This then comes out in the letter addressed to our minister, "We (the deacons) can neither forget nor excuse the circumstances which have led to the present unhappy state of the church and society. Much as we deplore the result it is but the expected consequences of the conduct we have so often complained of, and which in our opinion has been so prejudicial to the interest of the church and society." But, sirs, you will naturally ask what this "conduct" on the part of Mr. S. could have been, of which they had so "often" complained; a "conduct" too, that had brought the church and society into such an "unhappy state?" And we reply, that we cannot tell, we never heard the deacon, or any of his friends say: we had heard him, till within a few days of the date of this letter, declare that our minister was most faithful, laborious, and devoted, and that the church and society were prospering exceedingly under his ministry—this he declared spontaneously at a meeting held in the vestry, when 40 or 50 people were present; adding, that great was the responsibility of the people, under such privileges. And Mr. Melledge also, was not a little lavish in his praises at the same date: and yet at the same time, these gentlemen say, and say it in writing, that our minister's conduct was, "so prejudicial to the interest of the church," that he must be dismissed. Nor have we ever heard since, any thing of our minister's conduct prejudicial to the interest of the society, except, that he could not sell the pews at 25 per cent. above the cost. There is another sentence in this letter to be noticed, "We beg leave to inform you that it is our decided opinion, and that also of the greater part of the church and society, that there should be a separation." As it respects the *decided opinion of the GREATER part of the church and society*, on the subject of *dismissal*, we affirm, without the least fear of contradiction, that when the deacons wrote this, they knew it to be untrue, and long since it has been known to the world as a mere fiction, to answer private ends. What a sad thing it is that the sacred name of religion, and the glory of God, should be called in to sanction such ungodliness: but these deacons tell us, in this same letter, that they are acting in a "way which appears (to them) most likely to advance the glory of God, and the spiritual benefit of the church."

With this letter of the deacons before us, it was not difficult to see how matters were to be pressed. Our minister was to be driven away, whether the church approved or not, but the deacon would effect his removal, in a way that should as little as possible reflect on the deacon's own character. Mr. S. must be hired to go away, and all the expenses of his removal paid, so Mr. Codman is authorized

to say, and a good character too Mr. S. shall have, says the deacon, "as good as pen can write." But what if Mr. S. will not go away? why then, says a "vile person," red hot from the deacon, his character shall be blasted, and his family brought to penury. This system, made up of such discordant materials, of *blessing* and *blasting*, showed at once the weakness of the deacon's cause, and tended to establish the minds of the church and minister. But these terms of treachery and of terror, not being accepted by our minister, the deacon must resort to a church and parish meeting; accordingly by his own authority, notices are handed to the minister, for him to publish, demanding two meetings, one of the church and proprietors, and one of the church alone. These notices were given out from the pulpit, on the 2d December, by Mr. S. as directed by the deacons; but before the day arrived for the first of these published meetings, the deacons, by their own veto, countermanded them: vote and veto, it seems, were always with the deacons' board, the people had no voice unless they would speak with the deacon's mouth. On the 23d, a second notice was prepared by the deacons for a meeting in the following week, but as Mr. S. declared himself pre-engaged at the time proposed, the meeting was, by him, required to be on some other day, but no other day could be accepted by the deacons. The whole church was consulted after the public service, but no other day could be obtained. Mr. Morton was exceedingly out of temper, and expressed himself in very angry tone, to think the minister should dare to dispute the deacons' authority to call a meeting, when and where they pleased; or even to desire another day different from that appointed by the deacons. Our minister also declared it to be his determination and right, to be present when a regular church meeting was called, and that no meeting should be convened, without his concurrence. Mr. S. also begged that when this meeting should be called, a brother minister should, by permission of the church and pastor, preside. At the proposed chairmanship of a brother clergyman, deacon Melledge exceedingly started, and all his friends seemed discomfited. The church could have voted this last request, but Mr. S. did not press the matter; neither could a time be fixed upon for the desired meeting, and the conference broke up with great commotion on the part of the deacon's friends, to think that a minister should dare to dispute with a rich deacon. As there was now some intermission in visible proceedings, Mr. S. addressed the following epistle to the deacons.

"My Christian Brethren,

"Since you and I had any communications on the business relating to the church, some few weeks have elapsed, during which time, I



“have had opportunity to meditate, to ask counsel, and to observe  
“the movements of God’s holy providence. The result of which is,  
“that as I have had nothing to do with this various shaped matter, I  
“am resolved to have actively nothing to do with it. Providence  
“brought me to Boston, the same providence engaged me in the place  
“as a minister of Christ. Providence, through my humble instrumen-  
“tality, raised a congregation and gathered a church, and settled  
“me as pastor and teacher. Providence, also, in due time, built  
“the house in which we worship, and has collected a goodly number  
“of people there. In all these things I have been only a feeble in-  
“strument—I laid no plans—employed no art—effected no contriv-  
“ance—made no party; all, as it appears to me, has been of the pro-  
“vidence of God. Within the last six or eight months more than or-  
“dinary signs of God’s favour have been upon us, so as to realize  
“the best hopes of the devout Christian. Now, what can I have to  
“do in the consequences and results of all these things—do not these  
“belong to God? why should I meddle with them? And you breth-  
“ren, as ye also know, have gone about from house to house declaring  
“your joy and delight in these things. Now, you advise me to leave my  
“labours and my duties, (duties so manifest and declared, yourselves  
“being judges) you offer me a large sum of money, with the promise  
“of a good character, if I will abandon my work and my labour.  
“But how can I follow such advice, under such circumstances? Is  
“this the way in which the Great Head of the Church appoints and  
“removes his ministers? You go about to threaten me, with I know not  
“what, if I do not accede to your strange proposal—how is this? Now,  
“brethren, permit me to tell you honestly my convictions on this head.  
“I fear that you have been hurried into this measure by some ungodly  
“advisers—that you have rushed upon this without thought, without  
“reading your bible, without consulting the lawfully constituted authori-  
“ties, without the due fear of God, and without taking gospel ground.  
“I judge thus, because, in all these measures, providence afforded you  
“no facilities: from the first, God took off your chariot wheels so that  
“they go heavily. There has been no opposition, no plan of re-  
“sistance to your scheme, and yet you cannot make your scheme hold  
“together; it falls to pieces of itself. In prosecuting this measure,  
“evil passions have been abundantly employed, a lying spirit is gone  
“forth, and great swelling words of vanity have been uttered. Now  
“in all this there is some guilt. I hope the charge will not be laid  
“to you, but it will be laid somewhere.

“If God has no need of my labours, any longer in this place, he  
“will remove me by some providences clear and distinct, but not by  
“the hire and threatenings of men. God has a variety of means by



“ which to remove his ministers, he may use the power, or the wrath  
 “ of man to remove me, and to these means I hope I should quietly  
 “ submit, but I cannot be hired to go away, and say that I leave for  
 “ reasons for which I do not leave ; nor can I be frightened away  
 “ with such idle threats as have been held out. If I am removed,  
 “ whether by artifice or by the strong arm of power, you shall have  
 “ the whole credit of such means from first to last, I take no share of  
 “ the responsibility upon myself—‘ Be still and know that I am God,’  
 “ is the scripture that stays me.

“ Brethren, this is no ordinary affair, God is concerned in it, and he  
 “ will doubtless make the matter plain before he leaves it. What-  
 “ ever duties are incumbent on me, as minister of the church and con-  
 “ gregation, I hope I shall be enabled faithfully to discharge, but I  
 “ shall strive and contend for no personal rights, here am I, do with  
 “ me as seemeth unto you good. The providence of God is able to  
 “ vindicate his own cause, and I am willing to abide that decision.  
 “ The final counsel by which I abide is this, ‘ Refrain from these men  
 “ and let them alone : for if this counsel or this work be of men it  
 “ will come to nought, but if it be of God ye cannot overthrow it, lest  
 “ haply ye be found even to fight against God.’

“ Your’s for

“ Christ’s Sake,

“ *Elliot Street, December 25, 1821.* J. S.”

To this letter Mr. S. received no reply, but at this time it became a matter of free conversation, that the deacon denied his having advised Mr. S. upon coming to this country. This reported declaration, as coming from the deacon, Mr. S. was frequently told, but could not be persuaded to admit, that the deacon could deny, what was so clearly and so repeatedly asserted by the deacon himself, both by word and letter : indeed the deacon had, one would think, so often declared himself the means of bringing Mr. S. to Boston, that it would be impossible for him to declare otherwise : but the fame of Mr. S. must be destroyed, and if he has derived any character from the reported patronage of the deacon, this must be declared to be a false impression, and the deacon must do this himself too at all risks. The denial of this fact was at length, at least a month after its date, shown to Mr. S. under the deacon’s own signature, in these words, “ As I have been informed that it is a general opinion that deacon “ Melledge and myself advised Mr. Sabine to come to Boston, I wish “ distinctly to say this was not the fact.” Our minister was not more surprised at this written declaration of the deacon, than we were, at least those of us, who had so often heard him make the op-

posite declaration ; but Mr. S. thought it had come to such a serious point, as to justify him in addressing a pastoral letter to theses tumbling and backsliding brethren, the letter bears date only two days after the foregoing.

To Messrs. Deacons Parker and Melledge.

“ My Brethren,

“ There is nothing that has taken place in the church of late, however unpleasant, that has dissolved the sacred connection between you and me as pastor and people ; nor can any steps you have taken release me from the duties I owe you as your minister. Let me then address myself to you in the name of our Lord Jesus Christ, whose servant I am, and in whose stead I am to you a watchman and a shepherd. Let me also beg of you to receive this from me, as it is due you should, with meekness and Godly fear. I am sorry to say, that I have with grief observed in you for some time, a vacillating affection to the Gospel of Christ. When I see men outwardly deficient in duty, I judge that more private duties have either been long neglected, or attended to, with coldness and formality ; whether this has been your case, you best know : but your outward attachment to the cross has in my eye, and in the eye of others, been lately of a doubtful character. I judge not thus by a single fact, but by a train of facts, painful to refer to, but such as it is my duty to state. Your late stir about your money, has been in such a way, as to lead us to conclude, that the Glory of Christ is a secondary object. You talk and write about the glory of God, but with what grace, while you are so clamorous about that, the love of which, is the root of all evil. Again, you have been giving and receiving counsel with worldly men, and have set up their opinion and advice in opposition to that of the church. The measures too, you have of late been pursuing, have been disorderly, irregular, and contrary to the usages of the churches—there is yet another thing, you have at times gone about from house to house, speaking to the praise of divine ordinances at Essex Street ; while at the same period, in other circles, you have been speaking against them. Your conduct in regard to the Malden sermon is a great stumbling block, to say and unsay a thing must be exceedingly wrong ; if any thing in this letter should seem to clash with declarations and hopes expressed in your favour before, it will be seen to arise from two circumstances, the first of which is, I have endeavoured, amidst many fears, to hope and believe the best, and therefore I have expressed myself favourably. But the second circumstance is a dreadful one, which I did not know, till since I wrote the letter you received yes-



"terday. This circumstance, not only awakens fresh fears, but leads  
 "me almost to question the whole of your profession. When I read  
 "the letter addressed to the Female Petitioners of Essex Street, you  
 "must think I was thunderstruck, imagine what must have been my  
 "feelings upon reading these lines superscribed with deacon Parker's  
 "own hand. "*P. S. As I have been informed it is a general opinion*  
 "*that deacon Melledge and myself advised Mr. Sabine to come to Bos-*  
 "*ton—I wish distinctly to say this was not the fact.*" Did not your  
 "hand tremble when you wrote this line, or did not your tongue  
 "falter when you dictated it. O my brethren, how could you be so  
 "off your guard, when you ought to have recollected, that I possess  
 "your letters in full on that subject, written and subscribed with your  
 "own hands; in which you justify the measure, advise the way,  
 "promise your patronage, advise with Dr. Morse, flatter me with ac-  
 "ceptance as a preacher in the "first pulpits," pray that a gracious  
 "God would attend my steps, and make me a blessing to "our Ameri-  
 "can Israel." Dr. Morse's letter too, is a confirmation of your dis-  
 "tinct advice, your "joint" advice, which I have also before me.  
 "Now what can you say to this? I am astonished that you should be  
 "driven to such lengths, what will the sisters of the church say to  
 "your letter with this on to it—you gravely talk of your concern for  
 "the glory of God, and the building up of his church amongst us," but  
 "will they believe that you have this object in view, when you close  
 "your letter to them with — what shall it be called — I have but  
 "one refuge, peradventure it was an oversight. Brethren, I can think  
 "of nothing that can save you from disgrace, and the cause of truth  
 "from greater injury, but your coming immediately to discipline; there  
 "is no alternative that I can see. Your speedy repentance and ac-  
 "knowledgment to the church, which you have injured greatly, is  
 "the only way the scripture points out, and the sooner this is done  
 "by you both, the better: I do not see any thing else can save you,  
 "to persist will only make bad worse, and finally endanger your well-  
 "fare for time and eternity.

"Think not from hence, that I have forgotten your services in the  
 "cause of our common Lord, or that I undervalue your acts of kind-  
 "ness to me and mine, but your present conduct has brought a cloud  
 "over the whole of it. I have not forgotten to pray for you, nor  
 "shall I, but I hope you will be enabled to pray for yourselves.

"In much grief and

"Deep concern,

"Your Pastor,

"*Elliot Street, December 27, 1821.*

J. S."



This letter was a private communication, it was a pastoral admonition, no one knew any thing of it but the parties to whom it was sent: the charges are of a serious nature, such as to affect the church standing of the deacons; and if the pastor had made a mistake, or had in their estimation been misled in this matter, it was a duty they owed themselves and the church, to have, in the same private way, corrected the mistake and set their pastor right. But instead of this, or of receiving the admonition, they go out and show the letter to members of other churches; the deacon goes over to Dorchester, head quarters of schism and disorder, and here the letter is kenned over by Mr. C. who is employed by the deacon to go and reprove Mr. S. for daring to reprove *such a man as the deacon*.

Two days after the date of the above, a third notice was prepared by the deacons, for a church meeting on a certain day subsequent: but the efficiency of this notice was superseded by a regular and legal notice, subscribed by nine of the brethren, with the approbation of the pastor. Both notices, however, were read from the desk—the deacons' notice was for the following Tuesday, a warning of only three days; the notice authorized by the nine members and pastor gave a warning of ten days, the latter notice no one could dispute as legal and in due order; the other also no one could vindicate as proper and authoritative. Upon the publication of this legal notice the deacons declared that they would not attend, and did every thing within their power to render the proposed meeting abortive, and this in some measure they effected, as we shall see presently. The deacon's meeting was held, as published, at his house, but attended so partially as to effect nothing, except another proof, that the deacon was determined to have nothing in order. The church had been called to a special prayer meeting on an evening previous to the 8th of January, the time for the regular call of the church, at which prayer meeting it was agreed by the church and pastor, that a neighbouring minister should be invited to preside; the Rev. William Jenks was accordingly invited by the pastor, and unanimously accepted by the church, as moderator, on the sitting of the church in Essex Street vestry, on the evening of the day aforesaid. (8th Jan. 1822.) We are happy to have it in our power to appeal to so worthy and so learned a man as Mr. Jenks for the order and legitimacy of this meeting, this *important* meeting, *important*, not so much from what it did, do, as from what it was prevented from, doing. And here you will have another opportunity to see how much the deacon dreaded a legal assembly, an assembly not packed or called by himself, an assembly too, moderated and countenanced by an independent and disinterested minister of another church, legally called in, to aid by his wisdom and piety.

But the proceedings of this meeting must be distinctly detailed. Before the meeting was organized, Mr. Morton came into the vestry with an open letter in his hand addressed to Mr. S.—as soon as the chair was taken the letter was read as follows :

“ Boston, 8th January, 1822.

“ Rev. Sir,

“ By the advice of some of the brethren of the sister churches, we have consented to suspend further proceedings for the present, as it relates to the state of the church and society, and therefore request that nothing relative to this business shall be proceeded upon at the meeting this evening.” Signed by the two deacons and six other brethren.

As Mr. Morton brought this letter, and so became the messenger of the deacon's party, and as this letter also bore his signature, it was natural for the meeting to ask him some questions, on the design and tendency of this epistle. Mr. M. said he was not instructed to say any thing on the subject, though he would assure the meeting that great stress was to be laid on the *advice of brethren of sister churches* ; he would declare for himself, that he had great concern for the *cause of the Dear Redeemer, for the peace of the church, and for the future usefulness of the pastor*. Some of the members of the church were somewhat taken with this, to them, specious looking letter, and especially with Mr. Morton's comment upon it—even our chairman was inclined to think well of it and, to use his own words, hail it as “ the dawn of peace.” Others of the meeting looked at it with different feelings. They reasoned upon the knowledge they had of the deacon's disorderly conduct and spirit—the deacon had always avoided a duly appointed meeting—this meeting, when appointed, met his resistance, he would not attend it—he would do all in his power to render it nugatory.—These things in view, it was natural to expect that this letter was an artifice—Mr. Morton's shuffling and evasion contributed to confirm such conclusions—the deacon also declares his own weakness, and the weakness of his cause, by presenting the borrowed strength of *brethren of sister churches*—What had *brethren of sister churches* to do with the order and discipline of this church ?—Why could not the deacon and his friends come like men, and like Christians, boldly into this meeting and fairly meet the question they had so perseveringly agitated ? Thus some reasoned, and with good reason too, but others, less acquainted with the characters of this turbulent party, hoped the best, and wished to believe that the deacon had repented of his rashness and folly : and as our chairman was so far persuaded, as to hail it as *the dawn of peace*, the church seemed willing to give it a trial. And so the meeting agreed to stop proceedings, and came to the following resolution :

“Whereas it appears, from a document signed by several members of the church not present at this meeting, that it is their desire to suspend, for the present, any proceedings on the subject of the unhappy difficulties which have arisen within this church; and whereas it might tend to the healing of the breach of Christian intercourse, which now exists, were this view of the subject to be met with similar views, therefore—VOTED, That in the hope of restoring harmony, and for the purpose of bringing fully to view all the grounds of existing difficulties, in order that they may be removed—the present meeting is dissolved—and a new meeting be called on the mutual agreement of the members of the church, its deacons, and their pastor—provided, nevertheless, that such meeting be held as soon as is practicable.”

Thus the business of the meeting was arrested as the petition prayed: but the meeting had not been dissolved an hour, before some, who had been taken with this fair looking letter, were convinced, from conversation with Mr. Morton, on their way home, that all was an artifice, merely to get rid of the proceedings of a duly constituted church meeting. The brethren of the sister churches too—in what a situation does it place them? How come they into this letter? Did the deacon tell them that he was disposed to peace? Were they deceived into this belief? Let these members of sister churches say—indeed they have spoken out, by their actions, and they tell us that they were the deacon’s assistants in this guileful embassy—and that the guilt of Mr. M. in profaning the name of the “*Dear Redeemer*,” lies partly at their door. Will you, sirs, ask Mr. Green if he made himself acquainted with this transaction, before he answered the deacon’s call to Essex Street, because, if he did not, it would be well for him to look at it now, and call up these members of his society, and demand of them some explanation.

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#### LETTER IV.

No regular meeting can be obtained—Mr. S. resolves upon going into the Hall unless the deacon gives up management—Meeting obtained on the 31st January—Rev. Mr. Jenks again presides, present Rev. Messrs. Dwight and Wisner, brethren Salisbury and Cutler—Doings of the Meeting—Council is mutually resolved upon—Rev. gentlemen exhort to quietness and preparedness for Council—Continued turbulence of the Deacon and officiousness of his son—Hint to Mr. Green—Mr. S. applies for copy of charges and is refused.

THE period is now arrived for distinctly marking and designating the illegal and disorderly interference of “brethren of sister churches.” That they do interfere we have under the deacon’s own hand, who they are we are not told, nor is it at all necessary that we should be, it is better that we are not, our remarks will be less personally



felt. They are only designated "some of the brethren of sister churches," not *THE sister churches* but "SOME" of the members of said churches. Whether these individuals were influential men or not, rich or poor, many or few, is a matter of little consequence: they are embarked by the deacon in his cause against the church; they take upon them, to advise against the legal measures and proceedings of a sister church in regular session, and they do it at the instance of a disorderly member of that church, which disorderly member of that church, that church had been called to meet or to hear his case: and these sundry members of said churches, take upon them by wily arts and undisciplined practice to step in between the church and this disorderly member, by means of which he is screened, and the church outraged. Will these said churches look at this case, and just call up these said officious members of their several bodies, and have the account of this matter from their own mouths, they may be able to clear themselves, and if not, let them be disciplined as other transgressing members are or ought to be, for we do by these presents impeach them before their several churches, and before the religious community. There is one happy consideration here, this disorderly action in the "sister churches" is to be laid at the door of the "brethren" not of the ministers, no, ministers well knew that toabet such disorderly practice would be to endanger the safety of the churches in general, and destroy the ministerial influence in particular.

The condition upon which the meeting of the 8th of January was dissolved, must, sirs, be borne upon your mind. It was that "A meeting be called as soon as practicable." With the doings of this meeting the deacon was made acquainted in due form, and it was his duty to have immediately consulted with the church and minister, that this "new meeting" might have been called: but instead of this, the deacon and his agents go about slandering our minister, saying that, *he must go, nothing can save him.* The "brethren of sister churches," however, have another part to act in the drama; they sound out their regard for Mr. S. and declare it as their wish that he may be permitted to try a few months longer, and see whether he cannot build up the society: this they declare was the object they had in view in the advice they gave in regard to the above meeting, on the 8th of January. But this pretence of the *sister brethren* was so thinly covered over, that it was not concealed from us, that the only object they had in view was the strengthening of the deacon and the baffling and defeat of our minister. We all saw very clearly that the building up of the society by Mr. S's. ministry was all a fable, while these "brethren" were with both hands helping the dea-

con to pull it down. The "new meeting" for which we had stipulated, as instructed by our respected chairman, Mr. Jenks, was never talked of by the deacon, nor did it appear to us, that he intended we should have any legal meeting called: hence every thing was going as fast as possible to ruin, and we were unable to prevent it. At this juncture, an experiment was resolved upon by our minister, which we shall detail in his own words, as stated by him before council.—"I saw that bafflings and delays were tending very fast to diminish the congregation, and to destroy all good effect of the preaching. I could get no advice from members or ministers of other churches, it was such a shapeless business nobody would look at it, nobody would come to our help. I therefore resolved upon an experiment, not in the most orderly way I will admit, but, on an experiment, which I hoped would rouse some friends of religion to action and interference. As to order, I could think of none likely to arise out of the exertion of those who were reduced to a state of complete disorder. I, therefore, wrote a note to the secretary of the standing committee, begging him to lay before the pew proprietors my determination to leave the meeting-house and to preach in Boylston Hall, unless the management and direction of deacon Parker were totally relinquished. This looked like a rash resolution, but, sir, I can assure you it was well considered, it produced the very effect wished for. You remember when Absalom could not obtain an interview with Joab, that he sent his servants and set Joab's cornfield on fire: this brought the captain at once, and Absalom gained his point. So this threatened measure of going into Boylston Hall, brought to our help several of our brethren of other churches."

This threatening note of Mr. S. was, it seems, soon shown to "brethren of sister churches;" it was never, however, laid before the pew proprietors as it was desired by the writer, no, a legal assembly was what the deacon dreaded. But this said note aroused the ministers, they took the alarm, at a brother minister and his church, being driven from their meeting-house, at the instance and by the oppression of a sordid, worldly deacon. They considered the step Mr. S. had threatened to take to be rash and imprudent, they advised him to remain in the meeting-house, and by no means give up so desirable a hold: this was what Mr. S. and his people as much desired, but the question was how could it be retained in quiet, without help against such a man as the deacon, who was the chief proprietor, and set upon the expulsion of our minister: the deacon was determined to carry every thing with a high hand, all church authority was at an end, nor could the society do any thing, in the exercise of their rights.—In this strait, ministers advise upon a duly call-

ed church-meeting : Mr. Jenks writes the call which Mr. S. signs, and the deacons are applied to for their signatures, which they cannot refuse—the ministers offer their services in the proposed church meeting, if the church will require them ; and the meeting, after some stumbling and starting, is assembled at the deacon's house. This meeting was advised by the above reverend gentlemen to prevent the operation of the threatening *Note* sent by Mr. S. to the standing committee ; such a meeting Mr. S. had desired, but not being able to obtain it, the note had been sent, but now, by the interference of these clergymen, a meeting is obtained. and it is hoped that things will be brought into a right train. This meeting, sirs, is an epoch in our history and all its doings must be distinctly noticed.

The meeting was held on the evening of the 31st January, 1822. There were present by invitation, Rev. Messrs. Jenks, Dwight and Wisner, and brethren Salisbury and Cutler. The deacon's son was also present, he was on a visit to Boston at this time ; it was supposed by many, that he was here, in order to be ready, to step into the vacant church as soon as our minister should be driven out : but of this design we are quite willing to exonerate him ; he was, as his father's heir, deeply interested in keeping up the property in the meeting-house, to its first standard of 25 per cent. above its real value. This accounts for his unhallowed and obtrusive officiousness. The deacon offered his reverend son to the meeting as agent for himself, he being sick and infirm. To this offer we and our minister, too readily consented, our minister particularly ought to have insisted upon his withdrawal : for there was nothing to have been done in this meeting, which the deacon could not have done either in his own person, or by his colleague in the church ; the introduction of this young man was a part of the iniquity of this evening's work, he was brought there to assist in driving away our minister, as we shall see more clearly upon his docket hereafter. The meeting was organized by calling Rev. Mr. Jenks to the chair. The deacon in his own person, and by the agency of his son, strove hard to make the business of the meeting consist in advising Mr. S. to ask his dismissal. But as we had invited reverend gentlemen to sit with us and advise, it was but decorous that we should hear their opinion. Their opinion was, that the church should, with their minister, submit the whole of the difficulties to an ecclesiastical council unanimously chosen : the deacon did not like this submission of all matters to such a tribunal : he would have a council called to dismiss Mr. S. and that should be the prime object of council ; in this call of council he wished the church to concur, but if they would not, he would have a council called at his own instance, for that purpose ; *an ex parte coun-*



*cil.* The ministers present showed the deacon, in very distinct terms, the impropriety and even impossibility of pressing matters in such a way: they showed that the advice of council could be binding only on the parties which agreed to submit to it, on others it could have no effect, an *exparte* council therefore they proved must be unavailing. The deacon very learnedly, assisted by his son, showed or attempted to show, that unless the dismissal of the minister was the question to be submitted to council, there could be no data for council to act upon; therefore the dismissal of the minister must of necessity come before council; this opinion came, the deacon said from high authority, from Mr. Codman, we learnt afterwards, and a sage opinion it proved to be, for reverend gentlemen present declared it as their opinion, that a church could call a council to consider any question the church might see fit to lay before them. Mr. S. to clear the ground and make things look plain, declared his full determination not to meet any council upon the question of dismissal, its *expediency* or *inexpediency*. Mr. S. declared he would meet council to be tried for delinquency, and if any charges could be substantiated, he would abide the consequence. This resolution, as declared by Mr. S. did not suit the deacon at all, for he was still determined, that if a council were called, the dismissal of the minister should be their business; nor could all the wisdom present, persuade him otherwise; till at length a thought was suggested by the occasion, namely, whether Mr. S. might not be asked "If he were prepared to take up his connexion with the church" as the *question* might furnish a satisfactory datum for the deacon. Mr. S. looked at this question on all sides, knowing what was the deacon's drift, he hesitated and asked for explanation, but at length consented that the question should be put with this mutual understanding, namely, *that it should not be made the occasion of bringing the question of dismissal before the council*: Mr. S. submitted to be asked this question, merely, to obviate a difficulty which the deacon would seem to abide by, and, to set the business of the meeting agoing; to this the church gave assent in the same terms as Mr. S. had done. With all this precaution and understanding, Mr. S. consented that the said question should be asked him, and it was accordingly put to him by the chairman. Q. "Sir, are you prepared to take up your connexion with this church?" A. "Unequivocally, No—I am not prepared to take up my connexion. I will meet council to try my character and ministerial standing and labours; and if I am found unworthy I will go, but if not I will not go—I will be at the disposal of the church not at the disposal of council. If the church dismiss me, I go; if they retain me, and the council find me worthy, I stay." With all this explanation

and mutual understanding the council was assented to ; and voted to be convened : Mr. S. to nominate four churches and the deacon four. The LETTER MISSIVE was then drafted by Mr. Jenks and accepted, as follows, "*Whereas it has unhappily occurred, that difficulties of considerable magnitude exist in this church, involving both pastor and members, and which seem beyond our power to remove, by the ordinary methods to which churches in their individual capacity are competent ; it was at a full meeting of the Rev. pastor and brethren of the church, on the evening of January 31st of the current year, Voted unanimously. That the pastor and church call a mutual ecclesiastical council to inquire into difficulties that exist, and give their advice in the case agreeably to this vote, &c. &c.*" The Letter Missive as we have said was drawn by Mr. Jenks agreeable to the advice of the whole church. The letter states that there are "difficulties of considerable magnitude" existing : the letter does not say *where* the difficulties exist, this the council are to find out as evidence shall come before them : the letter does not say these difficulties are in the ministry of Mr. S. or that they are not, this the council are to determine. But the church, the deacon, and the minister, are all agreed that the minister's character and labours are to be the subject of trial, that this was to be the subject of trial, Mr. S. the deacon and the church were solemnly pledged in church meeting, before God and his holy angels ; and for the truth and correctness of this statement, we appeal to our reverend friends and brethren present at the time, Messrs. Jenks, Dwight, and Wisner with deacon Salisbury and Mr. P. Cutler : and we earnestly call upon these gentlemen, to reiterate their testimony on this matter, and speak out so loud as heaven and earth may hear, and say, *Whether Mr. S. was pledged to a trial of his character, or upon the expediency of his dismissal*—these gentlemen will say which, and say it loudly !! But, sirs, we hardly need the renewed testimony of these gentlemen, we have it explicitly under the signature of the chairman, as his opinion, and as the opinion of his two worthy colleagues, in the meeting of the 31st, which testimony will come in in its place. We have only to add on the article of this meeting, that when all had agreed to meet council, the ministers solemnly charged all parties to be quiet, and to enter on no farther proceedings, but prepare for council : this charge was delivered by Mr. Dwight in terms characteristic of wisdom and piety. But the deacon, with his restless spirits, fired with the demon of discord, must still keep at the work of faction and war ; Mr. S. must be informed that the pew proprietors wish his dismissal, and that they approve of the deacon's measures, in order to effect it. Mr. S's. threatening letter to the secretary of the standing committee bore

date 19th January, the progress of Mr. S's. declared resolution therein, was arrested by the advice of reverend gentlemen, who assisted in calling a regular church meeting at the deacon's house, when it was mutually agreed to suspend farther proceedings, and refer the case to council, giving us an impression that Mr. S. would receive no answer from pew proprietors, especially too, as there had been no call of the pew holders, and still farther, as the matter was referred to council. But in a few days after this mutual agreement to suspend proceedings, Mr. S. was served with a letter from pew proprietors in reply to the threatening note : at this we confess we were much surprised—it was evident that nothing could hold the deacon—but then the letter itself, its contents, this is worse than all. It runs thus.

“ In reply to the Rev. Mr. Sabine's letter, requesting us to express our views relative to deacon Parker's standing and conduct in the church and society of Essex Street, We, the subscribers, pew proprietors in the meeting-house, and legal voters in the congregation, do hereby declare, that while we do not conceive ourselves authorized to set in judgment on an officer of the church, yet we know of no reason why deacon Parker should be removed, neither from the office he holds in the church nor from the standing committee of the congregation. We are not aware that the state of things at Essex Street has been produced “ by the management of deacon Parker, or that he has wished in any degree the direction and rule.” And we are unable to approve of the spirit, or sanction the letter of the Rev. Mr. Sabine's language, in which he requires that the direction and management of deacon Parker be totally relinquished.” As deacon Parker is necessarily associated with others in office, and is not empowered, and we believe has not desired to do any thing without the co-operation of his colleagues, we do, without any hesitancy, express our entire disapprobation of the act of the Rev. Mr. Sabine in making this kind of application to us respecting deacon Parker. In the present confused, and distracted condition of our society, we also think it our duty to state, that our own knowledge and observation compel us perfectly to agree in the opinion which we understand has been expressed by one half of the church, that the dissolution of the Rev. Mr. Sabine's connexion with us is indispensably necessary to the prosperity of our congregation, and we likewise sincerely approve of the advice given him by the deacons to apply for his dismission from Essex Street church and society.”

Signed by twelve subscribers.

*Boston, January 29, 1822.*



Glancing only for the present, at the breach of pledge in sending Mr. S. this letter, we proceed to remark upon its contents—It bears date the 29th of January, two days before the church meeting : it was put into the hands of the secretary on the 2d of February, two days after the church meeting, on which day it was received by Mr. S. The former of these dates, the 29th of January, probably the day it was written, and written by Mr. Melledge too, was a date subsequent to the deacons' agreement to meet the church, as advised by ministers to suspend the operation of said threatening note : and the latter date, the day on which it was ordered to be sent to Mr. S. was two days after the deacon had solemnly promised to commit all to the wisdom of council—The letter was not written by the pew proprietors, neither prepared by, nor with the consent or advice of, any quorum of them ; for they never had been in session, nor had their authority been obtained. It is a document prepared privately by the deacons themselves in Mr. Melledge's own hand writing, containing *his and the deacon's private sentiments*—It contains statements in Mr. Melledge's own hand writing which Mr. M. knew at the time of writing, and knows now, to be false : let him deny this if he can. No such statement would any one of the pew proprietors have written, except himself or the deacon. This paper was drawn up by Mr. M. and the deacon, in terms calculated to deceive the subscribers, and in order to obtain the names of some of them, they were deceived into a belief of things which Mr. M. knew to be false : let Mr. M. deny this if he can ; we are ready to meet him with our witnesses. This paper contains another proof of the deacon's want of faith : he had agreed that Mr. S's. character should be tried, apart from the *expediency* of his dismissal, and then, continues to use every art and means by which to get him dismissed, upon the ground of what he thinks to be *expediency*, evading the ground he had promised should be taken.

In about a fortnight after the choice of council, Mr. S. by two brethren of the church, as his agents, demanded a copy of the charges to be preferred on the coming session. He required these charges in writing, under the signature of Nathan Parker the senior deacon of the church ; he gave the deacon two or three days to prepare these demanded charges, and on the day appointed the two brethren called for them, but instead of the charges demanded, the following communication was handed them.

Messrs. M. and Y.

“ Dear Brethren,

“ Respecting the communication which you made to us this morning, “ in the name and at the request of the Rev. Mr. Sabine, we consider

“it sufficient merely to observe, that as the pastor and church have called a mutual ecclesiastical council to inquire into the “difficulties” that exist, “and give their advice in the case.” We neither deem it necessary nor feel ourselves authorized to take any other steps involving the merits of these “difficulties,” till the council is convened; nor are we willing to interfere in any way with the wishes of the persons concerned, as expressed in their letter missive. We suppose that the nature and extent of the existing “difficulties” will be shown before the council, in such manner as the council may suggest, by those who, having decided that there are such “difficulties,” united in calling a council and in asking their advice.

“Praying that the Father of Lights may indue us all with heavenly wisdom, and overrule these “difficulties” for our good and his own glory.

“We are dear brethren,  
“Your’s affectionately,

“N. P.

*Boston, Monday evening, Feb. 11, 1822.*

“J. M.”

When Mr. M. wrote this note he was in a dreadful tremour, things were come to a serious crisis, the deacon and himself had agreed to meet Mr. S. before council with charges, these charges of course were necessarily demanded, and justice could not refuse them. But after all the deacon’s searching and drumming up, no charges can be made to appear: hence the confusion, ambiguity and concealment in this letter. Why could not the deacons at once have said, ‘We have no charges to bring against Mr. S. we decline all such attempts, and beg that he may be informed, that we withdraw from the combat.’ This would have been manly, but then it would have superseded the session of council, and Mr. S. would have triumphed over his adversaries, brothers B. and M. and J. would have had to recal their boastings, and their swellings must have gone down in shame. The deacon was pretty well assured, that he had influence enough in the coming council, to corrupt or deceive them, when they should meet, if not before, and therefore they must come together, and Mr. S. must be held in abeyance till their session. But let us just look at this piece of composition.—“We neither deem it necessary nor feel ourselves authorized to take any other steps involving the merits of these “difficulties till the council is convened.” Will the deacon and his colleague just step out now and inform you, who took from them the *authority* to give a copy of charges, when they had promised solemnly to meet their minister and impeach him before council? By what means, will they say, they were resisted in *taking*

this *step*? The deacon thought, a few days before, that he had a right to “interfere,” or he would not have sent the note of the 29th January. What a miserable evasion! They add, “nor are we willing to “interfere, in any way, with the wishes of the persons concerned, as “expressed in their letter missive.” Not willing to interfere with the wishes of the PERSONS concerned!! why! is not Mr. S. the principal, nay, the only PERSON concerned. and he wishes to have the charges, and the church, as a body. wishes it too, what interference then would this be with the wishes of persons concerned? This is a still more miserable evasion than the foregoing. The following clause is equally ambiguous and shuffling. But it is still more to be regretted that the letter closes with a seemingly pious invocation to “The Father of Lights” this is perfect profanity, but it accords with their brother Morton’s trifling with the name of the “Dear Redeemer” as noticed before. It is hoped that Mr. Green will run his eye over this letter and call for an explanation; his deacons have their office character described in St. Paul’s epistles to Timothy.

Upon this refusal of charges Mr. S. applied to his reverend friends Messrs. J. D. and W. Mr. J. was the person addressed by Mr. S. to which application Mr. J. replies thus—

“Feb. 13, 1822.

“Rev. Mr. Sabine.

“Rev. and Dear Brother,

“I received your letter of yesterday, and to day have conferred “with our brethren. Rev. Messrs. D. and W. It appears to us by “no means unreasonable, that your request should be indulged. If “there are definite charges to be brought forward, justice seems to “require that you be furnished with copies of them, and that seasonably.

“But while there is no question on this head, it may at the same “time be observed, that the council is invited, to *inquire into* the unhappy difficulties, and *give advice* in the case. Might it not then “be expedient to rest until the council meets? Assuredly that body “will not leave you at manifest disadvantage, to be injured by such “confidence.

“In the name of my Rev. brethren and my own,

“Your’s respectfully,

W. J.

There is no indistinctness in this note; these three gentlemen had been present at the church meeting when council was resolved upon, they heard it distinctly stated what council was coming to do, they remembered, that Mr. S. declared, that he would stand before council



to be tried in the face of accusations and charges, and for that purpose alone : hence they have " no question " on the propriety of Mr. S. having his charges " and that seasonably." They advise however, as these charges are withheld, that Mr. S. repose confidence in the council, and venture before his adversaries, not being forearmed, nor justly prepared. But this advice has proved unfortunate, though it was given, from the confidence they had, in the wisdom and purity of the council to be convened : this confidence, as reposed by them and by Mr. S. was not, however, so wisely and so purely received as might have been expected or desired.

Be it remembered that, all the while these things were going on, the deacon's reverend son was constantly at his father's elbow, and as busy as may be, to and again from Dorchester, as busy as any lawyer ever was in preparing for a grand assize. in which he expected to be attorney general. Now, to the session of council on the 19th of February, 1822, with only one little thing by the way, which occurred through the medium of some members elect, and as it shows which way some members of council were looking, it will be well for us to stop a moment and look too.—A few days before the session, Rev. Mr. Fay, one of the council elect, called on Mr. S. with a request from Dr. Woods, that the parties to be engaged in laying matters before council, would have as much as possible their statements in writing. To this arrangement Mr. S. assented for himself ; but stated to Mr. Fay, that the deacon had refused to give him (Mr. S.) in writing, or in any way at all, the charges to be preferred, in consequence of which it was impossible to say what he (Mr. S.) had to prepare. Mr. F. thought Mr. S. ought to be furnished with the charges in writing, and as he was going to call on the deacon, on the same business, he would, at our minister's request, urge upon the deacon the necessity of making out, and giving in writing, said charges immediately. But whether Mr. F. performed this office, we never knew, as Mr. F. never returned to Mr. S. with any report ; this neglect on the part of Mr. F. we think, was not to be justified, especially if Mr. F. had learnt of the deacon, that no charges were to be brought : for then it was a duty he owed a brother, to have informed him, that he was to be ensnared in council, with a question quite foreign to that which he was engaged to meet. Mr. F. was employed on important business, nothing less than making arrangements for this important council : on his application to Mr. S. he learnt what the Letter Missive meant, namely, that it was calling a council to try the character of a brother minister, at least, he learnt, that Mr. S. considered that to be its object, and Mr. S's. conviction, in this case, was of some importance. But he, upon his application to the deacon, is

told that this is not the object of council ; for there were no charges to be preferred : whether the deacon did or did not tell Mr. F. what the council *was* called to do Mr. F. must know from the denial of charges, that Mr. S. was likely to be under a misapprehension in the matter, and therefore nothing can relieve Mr. F. from the duty he owed Mr. S. in informing him of his discovery. Mr. Codman knew, before council came together, that the business, upon which Mr. S. expected to meet them, was not the business that would be attended to. Mr. C. should have remembered how *he* bound his adversaries, by obtaining *written* charges, when he stood before council ; *we* remember this, if he do not, and this is a proper time to quicken his memory.

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### LETTER V.

Council sits, on the 19th of February, 1822—Organized. and Professor Woods Moderator—Obtrusion of the deacon's son—Mr. S's. apology—The deacon, by his son, states the case—Several members of the church address, on the deacon's side—Several members address, on the side of the church—Selections from Mr. S's. speech—The deacons' Letters advising Mr. S. to come so Boston—Young Parker, proceeding to remark, is confounded by the sexton, and silenced—Council adjourn to Marlborough Hotel—Return next evening with RESULT—Council rise.

IN detailing the proceedings of this council, it will be necessary, to give the preamble to the Result, with the circumstantial record in our possession ; for the whole of what was recorded by the scribe, is so brief, as to be destitute of information ; indeed, it was not necessary to the Result, that the whole of the proceedings should be copied. In this supplementary detail, we cannot vouch for exact expression, as the most of what we recorded was from short notes, taken at the time, and the rest, from the best of recollection. Deacon Parker's statement was a full hour in the delivery, and from a written draft, but, as we never possessed a copy, we can only, and that very briefly, rehearse the substance of it. Several members of the church addressed the council, but these addresses need only be glanced at. Mr. Sabine occupied the floor for nearly three hours, his address was written, but not, with that compactness, and point, it might have been, had he known what he had to meet : but as his charges were refused, he had chiefly to prepare a defence of his general conduct, and state to the council the difficulties he had to grapple with, in the maleconduct of the deacon. Short extracts, only, from this long address, will be necessary. With this preliminary, we proceed to the council.

### " AN ECCLESIASTICAL COUNCIL

" Was convened at the Meeting House in Essex Street, Boston, on  
 " the 19th of February by Letters Missive from the Pastor and Church

“ of Christ assembling in Essex Street ‘ To inquire into the difficulties that exist, and give their advice in the case.’ ”

“ The following churches were represented in Council by their pastors and delegates : Andover, Church in Theological Seminary, Rev. Leonard Woods, D. D. Pastor, Deacon John Adams, delegate ; Dorchester, Second Church, Rev. John Codman, pastor, Brother Mather Withington, delegate ; Salem, South Church, Rev. Brown Emerson, pastor, Deacon Richard Chipman, delegate ; Milton, First Church, Rev. Samuel Gile, pastor, Deacon Isaac Tucker, delegate ; Charlestown, First Church, Rev. Warren Fay, pastor, Brother Stevens Hayward, delegate ; Braintree, First Church, Rev. Richard S. Storrs, pastor, Brother Asa French, delegate ; Salem, Tabernacle Church, Rev. Elias Cornelius, pastor, Brother William Treadwell, delegate ; Dedham, South Church, Rev. William Cogswell, pastor, Brother Isaac Gay, delegate. The Council was organized, by choosing the Rev. Dr. Woods, Moderator, and the Rev. Warren Fay, Scribe, and the Rev. R. S. Storrs, Assistant Scribe. The Council were then led in prayer by the Moderator.”

Deacon Nathan Parker, as he was out of health and very infirm, requested that the council would permit the Rev. David Parker (son of the deacon,) to make his communication to the council. This request was advocated by Rev. John Codman. To this Mr. Sabine rose to object. Mr. S. admitted that Dn. P. needed assistance, but that his brother deacon, Mr. Melledge, (with some other members of the church,) was the most proper person to help Dn. P. Mr. S. stated that he came to that council alone, he had no attorney or agent to assist him, but what the case itself furnished—Dn. P. had the same help, and therefore he, (Mr. S.) thought that Dn. P. and himself were upon equal terms. But Mr. S. objected to David P. as an improper person to meddle with the matter. Mr. S. thought he might be able to defend himself against all that Dn. P. and his friends in the church might bring against him, but that he was not prepared to meet the eloquence, the talents, the representations of the deacon's reverend son, he therefore begged the council would not admit Dn. P. to speak to the council but by his colleagues in the church. The council, however, assented to the deacon's request and denied Mr. S. his. Mr. S. reluctantly yielded by saying that he had come there in the fullest confidence of having justice done him by the council—he begged the council therefore to keep their eye upon the case, and not to suffer themselves to be mislead by David Parker.

Before the business proceeded, Mr. S. begged to be permitted to address the chair, on a subject which he conceived was of importance to be noticed at the opening of the session. Mr. S. rose—



“ Mr. Moderator,

Not having been furnished with a copy of the charges to be presented this day, I come before you under manifest disadvantages. What I am to plead to I know not.—The “ Difficulties,” however, are to be laid to my charge.—Such difficulties, then sir, as are supposed to arise from my conduct, must have been in operation before the 13th of November last, that being the date, as it appears to me, of the resolution on the part of the deacon to dismiss me, from my charge. I submit to justice, and to your judgment, whether it will be right, on the part of my deacons, to mix up the “ difficulties,” with a variety of matters, which have proceeded out of the disorders, attendant on the proceedings of the church and society, since that date, the 13th of November. Mr Moderator, may I beg your discrimination here, as such a mixing up of matters, which ought to be kept separate, will expose me to still greater disadvantage. The charges have been duly applied for, but actually refused by the deacons. Under all these circumstances, I might have a claim to your compassion, but I only demand justice.”

The moderator assured Mr. S. that every proper attention would be paid to the whole of the case, and that Mr. S. might rest assured, the council would do every thing that was right. Mr. S. sat down, declaring himself satisfied, that the council *must* do their duty.

#### DEACON PARKER'S STATEMENT OF THE CASE.

The Rev. David Parker, as agent for his father, opened the case, by stating some circumstances relative to the rise and progress of the church and society. His father's acquaintance with Mr. Sabine, he said, was of recent date and came about accidentally. Mr. (deacon) Parker was in England, seeking a minister for the then destitute congregation of St. John's, Newfoundland, that Mr. S. was recommended to him by others, who were with Mr. P. trustees of the meeting-house there. That Mr. S. came out to St. John's, not under Mr. P's. patronage, but under the patronage of the trustees: that he Mr. P. continued but a little while in Newfoundland, after the arrival of Mr. S. and coming to this, his native country, he had no expectation of continued connexion with Mr. S. except, that he had, with Mr. Melledge, engaged to see Mr. S. paid his promised salary for three years, from his settlement. He said, that the coming of Mr. S. to Boston was altogether Mr. S's. own act, without the concurrence or advice of his father. Indeed, Mr. S. he said, had determined to leave St. John's before he had consulted Mr. P. He produced a letter written by Mr. S. immediately after the first fire, in which Mr. S. stated his determination to leave St. John's, if possible, as he, Mr. S.

conceived, St. John's was in such a state of distress and danger, that the removal of his family from the place, was his duty. This letter, stating this determination, Mr. P. considered as sufficient to prove, that as Mr. S. had determined to come to Boston, his coming could not be with Mr. P's. advice. Mr. P. regretted, that the public was under an impression, that Mr. P. had advised Mr. S. to come to B. and, that he had also promised him his patronage. But so far from this, Mr. P. had never approved of his coming. And even, when Mr. S. had actually arrived in this town, Mr. P. never intended to have any connexion with him. Mr. S's. preaching in B. was altogether without his concurrence. He observed, that some of the Boston christian community, had urged upon him and Mr. Melledge, the building of a meeting-house for Mr. S. but that this he never intended to do: the seeming success attending the labours of Mr. S. had nothing flattering in his view. He admitted, that he had attended Mr. S's. ministry in Boylston Hall, and that he had joined the church, when gathered, but that he was drawn into this, by the entreaty of some of Mr. S's. Boston friends, quite against his inclination. The building of the house of worship, too, was altogether contrary to his mind; that he was drawn on step by step, or he had never done it; he never had believed that Mr. S. could build up the society: and that he was not alone in this opinion, Mr. Winn and others had thought so, too. He admitted that he had spoken flatteringly of Mr. S's prospects and talents, because he wished to lay hold of whatever might appear favourable, but that at the same time, his fears overweighed his hopes.

Deacon Parker wished the council to know, that the history of Essex Street had fully justified these fears: the congregation had never flourished; the finances had never been encouraging—the pews had never sold—Mr. S's. preaching, was never liked by the people;—the church had small additions, and those who were added to it, from time to time, were mostly females, and even the men, many of them, were persons, either young, or strangers, or of no standing in society. He would inform the council, likewise, that the principal men in the society, making a majority in the church and congregation, were of the same opinion as himself. He added, that such was the declining state of the finances, that unless Mr. S. were dismissed, all must go down, and defeat and ruin must ensue: all who had set out with Mr. S. had, or would, leave him; from whence the council would see the pressing nature of the case, and advise Mr. S. to withdraw. As to charges against Mr. S. there was no intention on the part of the deacon, his father, to bring any, he himself never knew, that any thing was intended against the character

of Mr. S. The complaint, on Mr. S's. part, of the charges being refused, was, he conceived, by no means in character with the business, on which the council was called; the council had to look at the depreciated, and depreciating state of his father's property, and judge of the expediency of removing Mr. S.

Mr. Melledge would give his testimony. He would say, that his views were favorable to Mr. S's. character, and talents, he held him in esteem as a christian, and as a minister; but upon the whole, he was constrained to fall in with the view given in Dn. P's. statement.

Mr. J. M. remarked, that he had been induced to join the church, from compassion to Mr. S. and his family: he never thought Mr. S. would build up the society. He had been kind to Mr. S. and had always given Mr. S. the best his house would afford, and was always glad to see him, but he thought Mr. S's. natural disposition too cheerful, for a minister. He was disposed to join in the opinion of Dn. P.

Mr. J. B. said, that he always thought Mr. S's. preaching too controversial, that he, Mr. S. insisted upon some doctrines, particularly such as were in opposition to Unitarianism, with too much pertinacity. He, Mr. B. thought it rather belonged to professors of college to defend the gospel, and that Mr. S. had not leisure, nor any call, to compose, or preach sermons of such a character. Mr. S. had exposed himself to remarks by such preaching, and therefore it was his opinion, that Mr. S. could not build up Essex Street. Mr. B. proceeded to remark upon the spirit of Mr. S's. doctrinal attachments, but the Moderator begged him to decline such remarks, as not tending to the object of the meeting.

Here concluded the charges and complaints against Mr. S.—the four brethren that follow are on the side of the church and pastor.

Mr. A. M. said, that he had attended Mr. S's. ministry, from nearly its commencement, in Boston. That he must declare his gratitude to God, for what he conceived a great benefit to him and his family. He had had a deal of intercourse with Dn. Parker; he had always thought, that Dn. P. entertained a high opinion of Mr. S. Mr. M. had himself a high regard for Mr. S's. labours, believing, that himself and wife had been so benefited by them, as to be accounted worthy to join the church,—they had joined the church, with the fullest confidence of Dn. Parker's strong attachment to Mr. S. this conviction arose, from the strong terms of approbation always used by the deacon, in regard to Mr. S. The same terms, he knew, both the deacons used constantly when in conversation, on the subject of Mr. Sabine's ministry, with other members of the church, besides himself. And he knew that some who had lately come to Boston, with recom-



mendations to another church, were induced to join this, from the strong terms in which the deacons had recommended the labours of Mr. S. He should protest against the minister's being removed, because he had been induced to purchase a pew in the house, under the assurance of Dn. P. that Mr. S. was to be the preacher; if Mr. S. were removed, without just cause, he should consider himself and family injured. Mr. M. did not think, that any failure in the society, was owing to any defection, on the part of the minister; he thought, and he had opportunity to know, that the defection, was in the miscalculation and unhappy management of the deacon. To his certain knowledge, the dearness of the pews, was a subject of great complaint.

Mr. J. D. said, he felt pleasure, in being able to bear testimony, to the character and faithfulness of his pastor and minister. Mr. S. has been charged with preaching in a way too doctrinal, and controversial, but he, Mr. D. thought, that the range of Mr. S's preaching included a great variety of the most important truths. That Mr. S. did not lay any undue stress upon the great doctrines. That he had marked, and himself had felt the effect of such preaching; it had been the power of God to salvation. Some things he observed had been said against his pastor's labours, in that they had not been successful, in bringing in the rich and the influential; Mr. D. did not conceive, that even the Apostles, themselves, had divine influence at command, to convert whom they would; he thought Mr. S. was not reprehensible on this head. The church he thought did prosper, under the divine blessing upon Mr. S's labours—the society he admitted, did not prosper as might be wished, but the cause of this he knew, was in the bad management of its pecuniary and temporal concerns: which could not, he conceived, be reasonably laid to Mr. S's charge.

Mr. T. E. said, that the prosperity of the church, and the faithfulness of the minister, had been so asserted to him by the deacons, that he had been induced to attend at Essex Street, and, from personal satisfaction, he had at length joined the church. If what he had heard of the deacons' dissatisfaction were true, he was totally at a loss to reconcile it with what the deacons had so repeatedly said to him. Mr. E. could only account for this dereliction of principle, in the character of the deacons, to an undue attachment to the world.

Mr. W. Y. said, that the design of removing the minister, as declared by the deacon, came upon him very suddenly. From what he had seen in the church, he thought there could be no reason for such a measure. He saw at once, from the steps taken by the deacon, that the removal of Mr. S. was intended to be effected, without any

regard to church authority and order : the spirit and the love of the world, were so manifest, in the deacon's conduct and complaints, that he was fully convinced, the welfare of Christ's Kingdom and the spread of vital godliness, were out of the calculation. He could perceive nothing in the deacon's drift, but a wish to secure the property in the meeting-house. It is true, he would acknowledge, he had heard something about faithful and close preaching, which, some said, could not be found in that preaching we had at Essex Street. But notwithstanding all that he had heard about faithful preaching, he was satisfied, that if Mr. S. could have sold the deacon's pews, at the high price set upon them, there had, on the part of the deacon, been no complaint of the minister's doctrine or duties. Mr. Y. said, that some professors of religion speculated in orthodoxy, as they did in mere worldly things ; they would try how religion would do with the world, and just as far as it would pass with worldly men, they would stand by it, but no farther. Such professors he compared to the broad succulent leaves of a gourd, which could drink in the beams of the sun, softened with the dews of a summer-night, but the first frost would shrivel them all up. He was sorry such professors had come into Essex Street. Mr. Y. would have traced this spirit of worldly conformity, as he had witnessed its progress in the society, but, the Moderator thought, that no new light would be thrown on the subject. Mr. Y. therefore, declined further remarks.

Mr. Sabine, opened his defence, by congratulating himself and the church, that their " affairs were in the hands of so sacred, and so experienced a body," as was then assembled ; and then proceeded to declare the object for which he had engaged to meet council, which we give in his own words, as addressed to the Moderator—

" I am happy to see the usages of the church, in these days, in such perfect agreement with the early established usages of primitive ages. We learn from the recorded acts of Apostles, that there were difficulties of considerable magnitude, existing in the church at Antioch ; about which, there had been no small dissension and dispute. These differences the church could not settle, they agreed therefore to refer matters to an assembly of the church at Jerusalem, with Apostles and Elders. This council, the first we hear of convened for christian ecclesiastical purposes, was for the settlement of disputed points, and for the removal of difficulties : it was not for the removal of pastors, but for an inquiry into the ground and causes of their uneasiness. This, I perceive, by the document before me, is the designed object of this convention : " Voted unanimously, that the pastor and church call a mutual ecclesiastical council to inquire into the difficulties that exist, and give their ad-

“vice in the case.” I hope, sir, that you will not consider me fastidious in this particular, or as seeming to obtrude my opinion on you, while I profess to wait before you, for your opinion to guide me. There is some necessity, however, for distinctness and precision here. From the first declaration of these difficulties, I have been called upon, in a very harsh tone, to ask my dismissal, and threatened with it, whether I ask it, or not. To receive my dismissal from the church, by this council, would be to receive final sentence; but I have an objection, as a free man, to receive sentence, before I am tried. I do not plead guilty to the charge, and, therefore, I demand a trial; and to pass trial I have been solicitous to stand before you.”

Mr. S. continued by laying before council the circumstances of his coming to this country, and the early history of the church and society; of himself as a stranger he speaks thus—“Being, however, a stranger, and my knowledge of this country only by report, I must remain for some time ignorant of manners, customs and usages common to this people: nor could our common language, common origin, and common religion furnish a stranger with a correct view of local, or national prejudices: it may therefore be expected, that I may have fallen into some mistakes; that I may have taken some unjustifiable liberties; and, that I may have retained some practices and manners, not allowed or approved of in this region. I am willing to acknowledge this; and I am more than willing to beg forgiveness, if I have erred in these particulars, provided such errors and mistakes have really wounded the feelings of good men and good citizens.” Mr. S. went on to show the way in which the deacon came into power, and the early bad effect of his management, as it appeared in the building of the house, and in the settlement of the society, particularly the 25 per cent. upon real cost, and the unfaithful way in which he gave, or pretended to give, the control of the house to the church. Mr. S. gave some specimens of his exceptionable preaching, and showed how the deacon had wavered and doubled on such subjects; that preaching, which would produce the 25 per cent. and raise the office of deacon high, was the preaching to be prized, and supported, at Essex Street. Upon coming to the period of strife and disorder, as appeared in the early attempts to dismiss the minister, Mr. S. addresses the chair thus—

“We have now arrived at a momentous period in the history of Essex Street church. The period, now before us, is that in which the dismissal and removal of the minister is contemplated by Mr. Bean, and resolved upon by deacon Parker. I make use of the name of deacon Parker, now singly and alone, not because I am lost to that veneration due to old age;—not because I forget his works of faith



and labours of love ;—not because I wish to make him responsible for every thing done in this case by others : but because he has so much in this case acted singly and alone, in his own name :—because he has taken upon him a power and authority, above every one in the church, as if he were the great proprietor of church and minister ; and, because all those who have made deacon P. an instrument for their use, as well as those who have been instruments for the deacon, have taken his name into their employ, to give entity and validity to their proceedings. And here, sir, permit me to observe too, that the cause for which I plead is above every other consideration, and every name that is named. The cause, sir, for which I plead—the cause is divine, it is that of the church for which Christ shed his blood. I do not stand here to ask of you to advise the church to give their minister a good salary, or to augment what he already has, or that you would defend him and his family from oppression and violence : but I stand forth to beg in the name of our Lord and Master, that you will look upon the affliction of His church ; and that you will take into consideration the “difficulties” with which she is perplexed and endangered. In this pleading, the names of men, whether old or young, rich or poor, high or low, are nothing ; my *cause* is every thing. In this cause I wish myself to be lost, all that is personal, and merely my own, let it sink too, and be lost before the cause and cross of our Divine Redeemer.”

Mr. S. laid before council documents, in the hand writing of the deacons, proving, to demonstration, their duplicity, and violence. He offered to council, also, living, oral witnesses, in farther proof of the allegations. The matter, of the deacon’s denying his having given advice upon our minister’s coming to Boston, must be given, as it was laid before council, especially as council had been told by young Parker, that his father never had given such advice, and that his father had always disapproved of his coming to this country, &c. On this article the address is as follows—

“The ruin of my good name was the great object ; and means were to be used to prove that the deacons did not hold me in esteem. You see, sir, the great object resolved upon, by the deacon, *my expulsion*, and to effect this the forge is in high requisition : things must be made and fitted to this enterprize. An idea had prevailed in this region, that I came from Newfoundland to this country under the patronage of deacon Parker and Mr. Melledge : and I always thought so and said it too. But there was now a necessity for destroying this impression, the public must be told, that *I did not come to this country thus patronized*. At this time I heard repeatedly, that deacon Parker denied his patronage and advice to have been given on that occasion.

This denial, I considered to be mere hearsay talk, and declared my full persuasion, that the deacon had never himself denied the fact. During the progress of this unhappy difficulty in the church, the female members of the church and society wrote and sent a note of remonstrance to deacon Parker, to which the deacon replied in soft and seemingly tender terms, with great concern for the "glory of God," and the building up of his church. This letter to the sisters, in reply to their's, concludes with these words. "As I have been informed it is a general opinion that deacon Melledge and myself advised Mr. Sabine to come to Boston. I wish distinctly to say this was not the fact." This document was not shown to me, nor its contents detailed, till nearly a month after it came from the hands of the deacon; it was known to some, that there was that spirit manifested in this letter, under the deacon's own hand, that would deeply wound both him and me too: it was therefore long concealed from me. But as this denial of his patronage in the hands of his agents was operating to my injury, it was thought necessary to show this letter to me. I confess, I was much surprised to see this declaration involving the reputation of Mr. Melledge also, under the signature of deacon Parker, especially as I thought I had reason to believe, that every step I had taken towards this country, was with the advice, and approbation of both these gentlemen, gentlemen to whose plighted friendship I had looked, from the moment I left my native shores. To read such a declaration from the pen of deacon Parker did cut me to the quick—it wounded me to the soul; I was distressed. I took it to my chamber, I prayed that if I had come to this country with a false impression, I might be convinced of it. I prayed, that if there were guilt in this business, it might not be found on the head of grey hairs. But how was I to obtain satisfaction on this head? Sir, I thought I had letters, though I had reviewed none since I stepped on these shores. Why should I doubt of deacon Parker's patronage, when I had more than the promise of it, there was no need to look for the promise, when I possessed the thing! But now it became necessary to look for the promise, and I found these three letters, among many others, as warm in expressions of friendship as I could have wished.

You know, Mr. Moderator, my congregation in St. John's were burnt out, and their ability to support their minister destroyed. My continuance there, at least for a year longer, must have been at the charge and expense of Messrs. Parker and Melledge, which expense they would have cheerfully borne, had I at all hazards chosen to have continued there another year. Whether it was advisable for me, with my family, to continue there any longer, was the question on which I consulted these two gentlemen, then residents in this city.

The result of this correspondence I lay before you.—The sheet I hold in my hand is filled up by the joint hands of Mr. Parker and Mr. Melledge. *Mr. M.* first writes thus.—“Very dear friend—deacon Parker arrived last week from Philadelphia and is well—whether he will write you or not I cannot tell—he has seen Dr. Morse, and has had considerable conversation with him, as it relates to your intentions of leaving St. John’s, and visiting this country—and has promised to write you himself on the subject—he, with ourselves, find it a most delicate and difficult circumstance to give you that advice which we could most ardently wish was in our power to do. We cannot blame you for wishing to leave St. John’s, when we consider what a state this place has been brought to in consequence of the late distressing fires, and the extreme poverty which must pervade that part of its community who compose, and constitute the means of your support—although many we are aware, will be disposed to think hard of it—to leave them before they have got a supply—yet your having given them official timely notice must in a great measure exonerate you from just censure—at the same time we shall be grieved to find if they should remain long destitute. The idea of keeping a school must be the most prominent feature on your arrival here—and the distress of St. John’s must be pleaded as a sanction for your leaving that place, and removing hither with your family—and these calamities so recently having taken place will tend, no doubt, very much to excite the notice and the attention of a great many—and furnish you with a claim on their sympathy and you will not be here many days before you will be solicited to appear in public in some of our first pulpits—and may a gracious God attend your subsequent steps and give you a token of His divine approbation, and make you a blessing to our American Israel—there is much to be done here—and great things are doing in one place and another in this land. We do not recommend your attempting coming except by some direct opportunity, as you have no idea of the great expense and trouble you will be subject to if by the way of Halifax—I must not add as deacon Parker must have room to say a little.” (Signed) James Melledge.—Deacon Parker writes thus, “My dear friend, The foregoing must be considered as our joint letter which is what seems the most suitable for us to say—I have been over and conversed with Dr. Morse on your coming to this place, and circumstanced as you are we cannot blame you. He has promised to mention your coming to some persons who may be able to assist to collect a little on your arrival, and we hope something may finally be done in the ministry to promote your support. You will have abundant invitations to preach for other min-



“isters, but that will not support your numerous family. You will  
“please to remember me to your family and all friends. I trust the  
“Lord will provide for the little flock that are left. Your’s with  
“much esteem. (Signed) N. Parker.

“These two gentlemen had consulted Dr. Morse on the subject, as  
you perceive by deacon Parker’s letter. Dr. Morse, therefore, writes  
on the subject, thus—“My dear sir, I have been waiting for the re-  
“turn of deacon Parker, that he Mr. Melledge and myself might have  
“a consultation on your various letters. He has lately returned—  
“the intended consultation in full has not been had.—The above gen-  
“tlemen will have written you fully by this opportunity their views.  
“I have but a moment’s time allowed me to write—and can only say  
“in one word, that I feel all you could wish me to feel for you and  
“your family, on account of your late afflictions—and in reference to  
“your removal to this place, I shall be ready to act the part of a  
“friend to you, and do what I can to make you and your’s comforta-  
“ble and happy.—We shall make all the preparation practicable  
“for you. My best wishes. Truly your’s. (Signed) Jedediah  
“Morse.”

“Now, sir, I took this for “advice” and for promise of a welcome  
and patronage, and I found on my arrival as much of this welcome,  
and more, than I had expected. I freely admit, that the deacons did  
not send direct for me, upon hearing of the afflictive fires; I do not say  
that they promised to support me, if I would come. To have called  
me away from St. John’s thus, would have been an unkind act towards  
that afflicted church. To have invited me up, before I had expressed  
my own views, would have looked like an artifice to draw me a-  
way from a place, wherein they were pledged to support me for an-  
other year, to a place, wherein they were under no obligation to sup-  
port me. They had engaged to see me paid 200 pounds sterling for  
three years, year by year in St. John’s, not in Boston. To do this in  
St. John’s they renewed their promise, if I should choose to stay the  
following year: but, if I chose to come to Boston, they were relieved  
from that obligation. I did prefer coming to Boston, and on this  
measure I conceived I had their full opinion and candid advice, as  
you have heard in the letters. The letter of mine, produced by Mr.  
Parker, was written immediately after the first fire. I could have  
had at that time no advice, because there had been no time to send it  
to me. No stress can be laid on that letter, for this reason. And al-  
so after that letter was written, I concluded, notwithstanding all in-  
conveniencies and dangers, to stay with the afflicted people through  
the winter, and share with them, in all their trials. As soon as the  
winter broke, I conferred with these gentlemen again, and after stat-

ing to them the view of things, as they then appeared, they gave the advice, as you have seen by the three letters just read. It is really a pity, that such attempts should be made to make a plain case difficult, and to justify, what every body must at once see, to be wrong.

“I should have hoped after a partial—a full developement of these letters, there would have been no attempt to justify the declaration in the answer to the “Female Remonstrance;” but as there has been, I beg to inform this council, that I had the promise of the deacon’s patronage, before I left London, should it be necessary for me to leave Newfoundland, as a place unfavourable to my support and comfort. I have a letter now before me, in which my coming to this country under their patronage was agitated before the dreadful fires, during the summer which succeeded the winter of scarcity and famine. I have also witnesses present to declare, that my coming to this country, under the deacon’s patronage, was the subject of his frequent boast in Boston; and that he continued to boast till it became necessary, for my expulsion, to deny it. If you say that deacon Parker is an old man, and his memory fails him, I say I know it, but how came he to forget it just now, and how came deacon Melledge’s memory to fail him too, he is not impaired by old age. Yes deacon Melledge should remember, how many assurances of his kindness he sent me down from Boston to St. John’s to comfort me and my family, in that dreary abode. he should remember, that when he had written many a long epistle, his heart was not so told out, but something more must be written upon the envelope of the packet.—“To-morrow, says he, is the sabbath—I wish I could see you mount “to-morrow, Park Street pulpit—I think you would be pleased, and “I am fully persuaded, many—very many in Boston too—and none “more than your humble servant—I wrote you last night, and therefore have nothing more but to reiterate my sincere regard to you “and all yours.” Now, brother Melledge says, like Peter, “I know not the man.” I leave this matter to the judgment of the council.

“Upon ascertaining the fact of deacon Parker’s denying his advice, on my coming to this country, I must say, I was much grieved, not only because it tended to injure me, but because it became my duty, as his pastor, to reprove and admonish him on the subject. As he, and deacon Melledge were joined in this affair, I addressed a letter jointly to them both. In which I deplored these defections of character, and urged upon them repentance and return to duty.”

The letter on this occasion is before the reader, and how it was taken up by Mr. Codman; we therefore proceed to follow Mr. S. in his statement before council. Mr. S. was particular, in detailing the

doings of church meeting, when council was resolved upon, at which meeting, were present, three reverend gentlemen of Boston, and two lay gentlemen of their congregations. This meeting, as we have seen, was on the 31st of January, 1822, and was stated to council thus—

“Mr. Moderator, This council must be informed, that at this said meeting there was a hard struggle, on the part of deacon Parker, to bring his favourite question before this council, i. e. *Whether it would not be EXPEDIENT to dismiss the minister*: this is what he has been set upon from the first declaration of hostility, this *dismissal* must be either, by *mutual*, or *ex-parte* council. But, Rev. sir, this is not the question for the determination of which, I stand before you. You have to look *at* and *into* difficulties, unhappy difficulties, existing amongst us, and if you find those difficulties at my door, if they are found to consist in high crimes and misdemeanors, on my part, in my having departed from the faith and doctrine professed on my settlement, in a train of imprudences and gospel disgracing follies; then, my *dismissal* is inevitable. and the deacon's point is gained. But if, upon investigation and trial, it should be found that I am as worthy of your Right Hand, as I was considered to be on the day of my installation, then my continuance *is as inevitable*. The EXPEDIENCY of my dismissal is not the question, but the JUSTICE of it. AND SIR, TO JUSTICE I APPEAL.

“Mr. Moderator, Will you permit me to hold your patience in requisition a few moments longer, while we look at the doctrine of expediency. It has been already concluded by some, that it is expedient for me to be dismissed from my charge. But why is it expedient? The case stands thus. Deacon P. built a house for my church and congregation, they came in and occupied it, but it turns out at length, that this people do not purchase and hire the pews, so as to furnish deacon P. with the interest of his money, as he expected. I must then be dismissed; it may be expedient in the estimation of the deacon, but is it just? The deacon says that the doctrines I preach are offensive, or the way in which they are preached is offensive, and therefore the pews do not go off: but, sir, the doctrines I preach, raised a congregation to such a state of perfection, as to induce the deacon to build this house; he then thought such doctrines, and such preaching, too, calculated to raise and support a congregation. If this were a mistake of the deacon's, surely I was not accountable.

“But the doctrine of expediency, will stand on very precarious ground, in the case of Essex Street. There are no data with deacon P. and his friends. One of deacon P's. friends and advisers said as this congregation was rising in Boylston Hall, “There is but one man in a



hundred could raise a congregation in Boston, and Mr. S. is that man." Now this same gentleman thinks my preaching would do better in New York. Deacon P. heard the sermon I preached at Malden, he highly approved of it, and was among the first to ask a copy for the press ; now he says that sermon has destroyed the reputation of the house, and spoilt the sale of pews. Mr. Morton was so delighted with this said sermon, that as soon as he had read it he joined this church : indeed, so confirmed was he in the persuasion, that the more it was known, the more it would build up our society, he, at his own risk, printed a second edition of it. Deacon Melledge too, thought the republication of that a necessary thing for the confirmation of the truths, to be still held at Essex Street. Just before the breaking out of this disturbance, Mr. Morton told me, that the preaching at Essex Street was such as must build up the society : but since the rupture he has *sagely* remarked, that he foresaw this disturbance some months before it broke out. Here is a man who can see distinctly, that this doctrine, so preached, is calculated to build up Essex Street, and at the same time, he can see that it is calculated to pull it down. Now gentlemen, with such men as these, where will you fix the doctrine of expediency, as it relates to Essex Street ?

"Can it be expedient to do any thing, which, when attempted, will at once appear wrong, and carry its own defeat with it ? It is expedient for me to leave Boston, and go to New York ; well, I go to New York—and what am I to do there ? Why you can preach and raise a congregation as you have done in Boston.—Suppose I do—this is doing nothing ; because I have done so in Boston, and then it is expedient to leave such labour.—Besides, with what confidence can I go to New York, and attempt to raise a church, when after all a dissatisfied person rises up, makes a disturbance and so proves, that it is expedient for me to go to Baltimore, and so on, till I am pushed by expediency to the precipice of Cape Horn.

"No, sir, at my time of life, with a wife and nine children, (as dear to me as their's can be to any in this assembly,) I am not prepared to adopt any such expedients, to gratify a few restless and time serving men, too often found in the gospel church. Besides, with what character could I wander about thus : some men think that change of pursuit, or change of mind, is enterprise : it may be so, in some cases, but I have no inclination to try it in this case, for I know in most cases it is the restlessness of folly, and the enterprise of madness : if I cannot, under the divine blessing, keep up the congregation I have raised in Boston, how can I expect to raise a new one in New York, or elsewhere ? But I am told I should have more comfort

in New York, my doctrine would be better received there : But Rev. sir, when I entered into the service of our Heavenly Master. I did not stipulate for comfort, but for labour ; no, nor for success, for this I had to watch and pray ; and *I have* laboured ; my success is before you, and my record is on high. As to wages and comfort in my work, I do not come here to complain. My Master has given as large wages as I could have expected : and comforters I have had many in Boston : did not the kind people in Boston assist to support my family while I laboured at small, or without, wages, and shall I be so ungrateful as to go to New York for comfort ? But they want the gospel I preach, in Boston, much more than they do, in New York, where then is the expediency, where then is the righteousness of going away from where I am now ? A case of Expediency is perhaps as easy as any to get up. Let a few men take offence at the minister, or at his doctrine, and they at once begin to circulate insinuations, or to hold private or partial meetings. Let them make a party and the minister's comfort and usefulness are spoiled ; his hope of success is at an end ; and then it becomes expedient to dismiss him, and elect another, who may be removed in a year or two, by the same or similar means ; and so upon this principle half the ministers in this state, may be removed ; and indeed it is a well known and to be lamented fact, that many have been so removed. This is a ease, this council will no doubt duly consider."

Mr. S. goes on, to set before council, the *Moral Principle* upon which the visible practice of the deacon and his agents, stand exposed to view ; he appeals to the Moderator, in strong terms.

"Sir, the tree that has borne this bitter fruit must be an evil tree. Yes, Mr. Moderator, there is some deadly thing to be traced out ; effects so dreadful cannot spring from a trifling cause : so much wrong, and wrong doing, cannot but spring from a wrong principle—this is the great "difficulty."

"If these difficulties can be traced up to my conduct—if you can find me chargeable with the cause of all this stagnation, or turmoil—all this murmuring and contention—all this uproar and confusion in the church, after such a time of peace and prosperity—I say if you can find this at my door, there need be no talk or contrivance about sending me to New York : I am no more fit to labour in New York than I am in Boston : you *ought*, you *MUST* silence me forever as a preacher—send me to New York and with a good character too ! with recommendations as a preacher of righteousness ! No, sir. you cannot do any such thing. And as to their giving me 1000 dollars to go away, they might have saved their money, and have gotten rid of me too. If all this can be traced up to me, and to the conduct, of which

Mr. Melledge says, in the deacon's letter, they had so often complained, what need could there be for the deacons to go this roundabout—this disorderly way to dismiss me. They had nothing to do but to have called together the church and society in due form, and to have laid the matter before them; and all would have been done in a proper manner, and my dismissal would have followed of course. But they do not, as we have seen, proceed in this way—they take the most unnatural, and unrighteous steps that can be taken—and what is my conclusion? Why, that theirs is an unrighteous cause, just such a cause as are the measures they take to support it. It is an established maxim with me, *THAT THERE IS NO DOING A WRONG THING IN A RIGHT WAY*. Set about doing a wrong thing, and the means adopted will be wrong, and when once gotten into the wrong way it is difficult to get right again."

Mr. S. deprecates the disadvantageous circumstances, under which he is called to stand before council, but appeals to council again, for the last time.

"But hither, sir, I am come: under all these manifest disadvantages, I commit myself to your faithfulness as in God's stead, whose servants you are.

"Upon a review of the whole of this business, and of the circumstances which are said to have led to it, I am fully convinced, that there is great cause for humiliation before God. As far as any thing I have said or done involving this, I wish to be convinced of it: I wish to be reprov'd and corrected. If I have said or done any thing wounding to the Christian feelings of any good man, I am sorry for it: and I am prepared to ask forgiveness. I will not be backward to meet any brother half way, who may in judgment have differed from me, but is now willing to be reconciled. I have aimed at reconciliation again and again, but have failed. But upon gospel grounds I am still willing to meet any brother.

"Brethren of the council, when you retire to deliberate, there may occur some difficulties, even then, which may be perplexing. There is one, of which, I must apprise you now. You will be liable, from one of your members, to receive *ex-parte* evidence, such as has not appeared in *open court*: one of your number has prejudged the case; he should therefore I think have been a witness, rather than a judge, but I commit my cause to your wisdom and justice.

"Should you find the difficulties and the guilt at my door, make no difficulty of disposing of me, look not at my personal lot, nor at my family; relieve the church of God at once of this stumbling block; the good of the church must be every thing, "for what is the chaff to the wheat, saith the LORD." But if you find me still worthy of your



fellowship, and you can still acknowledge me as a fellow-labourer in the vineyard of the Lord; if your wisdom should lead you to espouse the cause and the church, of which I am the unworthy minister, do not entangle yourselves with what may be the probable lot of a church and minister expelled, from their house of worship: think not on the sufferings, the hardships, the poverty which may come upon us in a state of exile. We have, as a church, endured hardness, and if it be the will of our Divine Master, I hope we shall bow, yet, to the yoke. If we must go into exilement, you will go with us in spirit, and attend us with your prayers—and all shall be well. It is through much tribulation we are to enter the kingdom of God. But none of these things move me; neither count I my life dear unto myself, so, that I may finish my course with joy, and the ministry, which I have received of the LORD JESUS, to testify the gospel of the grace of God.—Brethren and sisters of this church: JESUS CHRIST is the same yesterday, and to-day, and forever. Let us go forth therefore unto Him without the *Camp, bearing his reproach.*”

Thus closes Mr. S's. defence; the deacon's son rose to remark, from a volume of minutes he had taken, on the last speech—

He stated first, that the addition of 25 per cent. upon the cost of the house, was a necessary measure, for securing the property of the persons who had subscribed to the building; that it was a measure, advised by the wisest men who had been concerned in the house, and that it was thought, by them, to have been a measure necessary for securing success. He declared, however, that the measure was merely nominal, that it was not designed, nor calculated, to succeed for a purpose of speculation, and that it had had no bad effect upon the sale of pews, nor had it rendered the letting of pews at all difficult; no persons, he said, had refused to hire seats on this account, nor had any been induced to leave the society for that reason——

The sexton, Mr. Williams (a member of the church) rose to beg permission to speak to Mr. P's. question. He said, that he had been employed as an agent for the deacons, for many months, to let pews in the meeting-house, and eight out of ten applicants, for pews, had refused to hire on account of the enormous price; he was certain, from what had fallen under his observation, that a great number of people had been kept from the meeting, and many others had been driven away, only on account of this, what he deemed, indiscreet measure. He observed farther, that deacon Parker would not suffer him to let any pew, but at the full price, but deacon Melledge, authorized him to let them at any price, suited to the applicants. This latter measure, he stated was no remedy, because the pews were thereby let at no standard price, so that many were disgusted and

discontented. Mr. W. had no doubt but, if the pews had been properly valued, that he could have filled the house with stated hearers, but as it was, there was no hope of it.

Mr. Parker would have remarked on other parts of Mr. S's speech, but the Moderator urged him to desist, as he thought such remarks would tend to no real developement of the matter in hand: the deacon himself too, thought the remarks might as well terminate. At ten o'clock the council resolved to retire to the Hotel to deliberate.— It seems they continued in debate, with but little intermission, till the next day. Now what follows shall be in the words of the

### RESULT.

' Deacon Nathan Parker, as he was out of health, requested that  
' the council would permit the Rev. David Parker to make his com-  
' munications to the council, and the council assented. Deacon Par-  
' ker then proceeded by his assistant to make a statement of the diffi-  
' culties. All the brethren of the church, who were disposed, gave  
' their statements written and verbal. The Rev. Mr. Sabine also  
' made his statement to all the extent he required.

' After a full and attentive hearing of all the parties and individu-  
' als concerned the council voted to adjourn to the Marlborough Ho-  
' tel.

' Before proceeding to deliberate the council were led in prayer by  
' the Rev. Mr. Emerson. After prayerful and free deliberation,  
' voted that a committee of three be chosen to draft a result; and  
' chose the Rev. Dr. Woods and the Rev. Messrs. Fay and Storrs this  
' committee.

' The committee performed the service assigned them, and the  
' council unanimously came to the following *Result*.

' This Ecclesiastical Council would be chargeable with great inat-  
' tention did they not perceive the difficulties of the case, which they  
' have been called to consider; and they would be chargeable with  
' great impiety did they not feel their need of wisdom from above in  
' attempting to give the advice, which is expected of them. The sub-  
' ject which has been laid before them by the parties particularly  
' concerned in this result, respects the interest of the church, an in-  
' terest more important than any other, which can come before the  
' mind of man.

' The Church is the object of God's everlasting love. The blessed  
' Immanuel redeemed it by his precious blood. He keeps upon it his  
' never slumbering eye. He extends over it his Almighty protection.  
' He designs all the contrivances of worldly policy and all the move-  
' ments of worldly power to be subservient to its prosperity. And his

‘gracious promise has secured to it an exalted and endless state of blessedness in the highest heavens. As ministers and followers of Christ we feel it to be our duty, as far as possible in this state of imperfection, to regard the Church as it is regarded by him, who died for its salvation. And we must beg leave to express it as the grand principle, which ought to regulate all the actions of our lives, and especially our proceedings on this occasion, that the interest of Christ’s spiritual kingdom is to be the first and highest object of our desires and our efforts, and that we cannot without violating our allegiance to him suffer any personal or worldly consideration to be put in competition with it. On this subject the members of this council have but one mind; and we are happy in finding that this great Christian principle is suited to give a right direction to all our transactions. Whether we deliberate upon the difficulties, the various, and perplexing, and painful difficulties, which attend the subject now before us, or attempt by our fraternal advice to remove or diminish them, we are to fix our eye steadily on the real, spiritual welfare of Christ’s kingdom.

‘It is perfectly obvious, that the same paramount regard to the interests of Christ’s Church ought to have guided all the past measures of this agitated church and of their afflicted minister. And we most earnestly desire, that they may be led to review with faithful self examination the scene of excitement and strife, through which they have passed, and endeavour to ascertain whether they have on both sides aimed at the great interests of the Redeemer’s kingdom, and have sincerely and with proper frequency lifted up their hearts to him with the pious desire, “Lord what wilt *thou* have me to do?”

‘Our dear brethren, the pastor, and deacons, and members of this church would be more than men, if in such a state of things, they were in no danger of being misguided by a collision of personal interest, or by the strength of human passions. And although we are not called by the letter missive to hear any accusations from them against each other and to sit in judgment upon them, we must suggest it as our serious opinion, that a single aim to promote the cause of Christ and to conform to his precepts and his example, would have preserved the members of this church from some obvious irregularities, with which they have been chargeable in the mode of their proceedings, especially in respect to church meetings; and that the same principle would have preserved the Rev. Pastor from the severity and acrimony, with which in several instances he has remarked upon the motives and conduct of the deacons and others, whose long tried character raises them above suspicion. This general remark must suffice in regard to this part of the subject. And



‘ we regret that we have been constrained to say even so much as  
‘ this, and that we cannot review with decided approbation all the  
‘ transactions, which the parties have exhibited before us.

‘ We cannot do justice to our own feelings without declaring the  
‘ high estimation in which we hold the ministerial character and  
‘ office. The Head of the Church has appointed ministers to be his  
‘ ambassadors, and has made our regard to them a test of our friend-  
‘ ship to him. We know too that the ministers of the gospel are *at*  
‘ *all times*, and in a very high degree at the *present time*, destined to  
‘ perform arduous labors, to encounter difficulties and hardships, and  
‘ to make sacrifices. And though their work is on the whole the  
‘ most delightful and honorable of any on earth, yet they need the  
‘ sincerest and tenderest sympathy, and the firmest support. If then  
‘ any men, any Christians should for slight reasons forsake their  
‘ minister, and from regard to any selfish interest, or under the influ-  
‘ ence of any unreasonable prejudice should adopt measures calculat-  
‘ ed to disturb his peace and to prevent his usefulness, they would be  
‘ guilty not only of cruelty to him, but of dishonor to their Lord.

‘ These preliminary remarks are intended merely to introduce the  
‘ particular subject laid before this council. We have felt it to be a  
‘ happy circumstance, that we have not been called to consider any  
‘ accusations against the Christian or ministerial character of the  
‘ Rev. Mr. Sabine. When in addition to this, we recollect the va-  
‘ rious trials he has endured. the uncommon efforts he has made, since  
‘ he was invested with the sacred office ; when we recollect the cir-  
‘ cumstances in which he first came to this place, the hard struggle,  
‘ the sacrifices, the sufferings to him and his family, which have at-  
‘ tended his ministry here, and yet his success, though with a very dis-  
‘ couraging prospect at first in collecting a church and congregation,  
‘ and the various instances in which his labors have apparently been  
‘ accompanied with the saving power of the Holy Spirit,—when we  
‘ call these things to mind, we mingle our congratulations with our  
‘ sympathies towards our Rev. Brother ; and we are ready to wish, if  
‘ it might be the will of God, that he might be *the man* to stand in a  
‘ permanent connexion with this beloved church and society, to  
‘ preach to them the unsearchable riches of Christ, and gather souls  
‘ into his kingdom. But here the council have been obliged to pause.

‘ And the first question, which has engaged their attention on this  
‘ point, has been, whether there is a reasonable prospect, that the ex-  
‘ isting difficulties may be removed.

‘ In most cases of difficulty in churches it is deemed best first to  
‘ make a serious effort to reconcile contending parties, and to prevent  
‘ final separation. But when we take into view the peculiar nature

‘ of the difficulties in this case, the character and circumstances of  
 ‘ the dissatisfied members, the almost unequalled contributions some  
 ‘ of them have made towards erecting the meeting-house, the control  
 ‘ which they must of course have over the property, and the full con-  
 ‘ viction and the firm determination, which they have expressed in  
 ‘ regard to this subject,—and when we bring before us afresh the feel-  
 ‘ ings, which the two parties have manifested towards each other, and  
 ‘ the extreme severity with which they have treated each other in  
 ‘ the presence of this council and previously, we are compelled unani-  
 ‘ mously to adopt the painful conclusion, that this *is a desperate case*,  
 ‘ that there is no prospect of removing the difficulties, which attend  
 ‘ the connexion between this church and their pastor.

‘ As this council is requested by the Letter Missive not only “to  
 ‘ inquire into the difficulties,” but “to give advice,” we feel ourselves  
 ‘ bound in duty to express our opinion as to the best course to be pur-  
 ‘ sued by the two parties. Now we hold it as a maxim of divine truth,  
 ‘ that a minister of Christ sustains a very endearing and momentous  
 ‘ relation to the particular church over which he is ordained, and  
 ‘ that no causes but those, which are very imperious, should be per-  
 ‘ mitted to interfere with that relation. But a *minister of Christ* sus-  
 ‘ tains a relation still more sacred and more exalted—a relation to  
 ‘ the Great Head of the church and to the *general interests* of his  
 ‘ kingdom. And in our judgment cases frequently occur, as is admit-  
 ‘ ted in all our ecclesiastical proceedings, when this superior relation  
 ‘ to Christ and his kingdom at large requires, that the subordinate  
 ‘ relation of a minister to a particular, local church should be dissolv-  
 ‘ ed. In regard to such a case we think the grand inquiry is, in  
 ‘ what place has a minister of Christ the most inviting prospect of  
 ‘ usefulness? Where can he do most to promote the salvation of sin-  
 ‘ ners, and the peace and enlargement of the Redeemer’s Kingdom?  
 ‘ In answering this inquiry in application to the present case, the  
 ‘ council have but one mind. We are fully persuaded that a minis-  
 ‘ ter of Mr. Sabine’s character and talents, guided as we hope he will  
 ‘ be by Christian wisdom, has no reason to be discouraged as to the  
 ‘ usefulness of his future labours in the service of the church; but  
 ‘ that he has a prospect of greater usefulness in *some other* place,  
 ‘ nay in *almost any* other place than here,—when notwithstanding the  
 ‘ ardent and devoted attachment of a number of dear Christian  
 ‘ friends, all his exertions to promote the interests of this society and  
 ‘ to support his own beloved family must be made in circumstances  
 ‘ of the most chilling discouragement. And it is equally plain that  
 ‘ he has a prospect of far greater *personal* comfort in some other place  
 ‘ than here. The sincere friendship, therefore, which we feel for

‘ our Rev. and beloved brother, leads us most devoutly to wish, that  
 ‘ he may labour in the holy ministry in some other part of Christ’s  
 ‘ church. Thus a regard to the glory of the Savior and the interests  
 ‘ of his kingdom, as well as to the comfort and usefulness of Mr. Sa-  
 ‘ bine, leads us to give, and we do unitedly give the following *advice*  
 ‘ —namely : That Mr. Sabine request a dismissal from his pastoral  
 ‘ relation to this church. And as the case is we deem it altogether  
 ‘ advisable both as to his comfort and the welfare of this church, that  
 ‘ he should do this without delay.

‘ From the same regard to the interests of religion, to the wel-  
 ‘ fare of this church, and the happiness of their Rev. pastor, we  
 ‘ give our most serious and affectionate advice, that the members  
 ‘ of this beloved infant church *freely and unitedly* comply with  
 ‘ such request; and however heart rending the sacrifice may be  
 ‘ to some of them, that they be willing to do what multitudes are  
 ‘ called to do in this day of trial, to part with their beloved minister,  
 ‘ and in faith, and love, and prayer, to commit him to the guidance  
 ‘ and blessing of Almighty God. We must say that the strong at-  
 ‘ tachment, which one part of the church have manifested to their  
 ‘ pastor, has gained for them a high place in our hearts. We prize  
 ‘ those Christians, who love and honour the servants of Christ, and  
 ‘ endeavour with meek and docile hearts to profit by their labours.  
 ‘ The particular friends of Mr. Sabine are now called, as we think,  
 ‘ to perform a most selfdenying and painful duty. But we trust they  
 ‘ will not fail to consider how many and how powerful reasons urge  
 ‘ them to the cheerful performance. They have opportunity at this  
 ‘ critical juncture to contribute directly and in a high degree to pre-  
 ‘ serve the church from the most unhappy divisions. And if this be  
 ‘ done the council can indulge the pleasing hope of seeing the church  
 ‘ ere long in a state of increasing prosperity. But if the church is  
 ‘ rent asunder, the consequences to all concerned must be deplorable.

‘ As an ecclesiastical council we wish the public to know, that in  
 ‘ these proceedings no accusations have been preferred against the  
 ‘ character of Mr. Sabine. Instead of impeaching him, his opposers  
 ‘ have in several instances expressed their confidence in his piety and  
 ‘ his desire to be faithful in the ministry. In view of these circum-  
 ‘ stances and from all we have known of our Rev. brother’s reputa-  
 ‘ tion and labours, and successes in the service of the church, we can  
 ‘ cordially recommend him as a minister of the gospel to the commu-  
 ‘ nity at large, and shall esteem it a privilege to perform towards  
 ‘ him all the offices of brotherly kindness.

‘ Taking into consideration the various sacrifices, which Mr. Sa-  
 ‘ bine has made together with the circumstances of his family, this



‘ council think he is entitled in justice to some pecuniary consideration. And in case our Rev. brother after serious deliberation shall comply with the advice given him in this result, and in case such compliance shall render it necessary for him to leave this town, and remove to some other field of labour, we do unitedly give the additional advice, that this church within a reasonable time should grant him the full amount of what they contracted to give him as an annual salary. [*One thousand dollars.*]

‘ And now in conclusion permit us, Rev. and beloved, to say that our hearts have been deeply distressed, while attending to this case. We fear the gloomy train of events, which has taken place among you, has been, and will be an injury to the precious cause of our divine Lord, and that in many instances he has viewed them with displeasure.

‘ We beseech the Rev. pastor and all the members of this church solemnly to review what is past, and to labour by mutual confession, mutual forgiveness, love, and prayer, to heal the wounds in their own breasts and in the breasts of one another, and the wounds inflicted by such unhappy occurrences on the cause of Christ, and thus to prepare themselves for a meeting in the world of perfect, uninterrupted, everlasting love.

‘ Voted unanimously.—

‘ LEONARD WOODS, Moderator.

‘ WARREN FAY, Scribe.

‘ RICHARD S. STORRS, Assistant Scribe.

‘ *Boston, Feb. 20, 1822.*

‘ A true copy from the original.—

‘ Attest—WARREN FAY, Scribe.’

## LETTER VI.

Review of calling council—The deacon's temptation—Objections to the council sitting in public—Review of proceedings under four articles—Reflections on rise of council.

WE must now beg gentlemen, that you will return with us a step or two, and look at some facts and circumstances relative to the sitting of this council, and then we will review proceedings and result. The precise object for which this council was called as *agreed* by all parties, can be no problem. Nothing can be more distinctly marked, than the solemn agreement into which Mr. S. entered with the deacon; the church and the FIVE VISITORS, being witnesses. Mr. S. agreed to stand trial; for this purpose, alone, he would meet council. It is equally marked and distinct, that the deacon was brought into this agreement, *with great difficulty*, he very *reluctantly* yielded; this, the church and the five visitors, can witness.—The wish that

the deacon manifested to dismiss Mr. S. and the reluctance with which he agreed to waive that measure, might naturally be expected to lay such a man, as the deacon, under strong temptation ;—temptation, to depart from his agreement, and temptation, to return to his own desired measures. We have seen him acting under this temptation ; his propensity is visible. Upon his agreement to charge and try Mr. S. he makes no provision for such action, he still tries, with all his agency, to get Mr. S. to ask his dismission, or to force dismission upon him. Neither will he allow Mr. S. to prepare for trial, he will not give the bill of indictment, he will not give the charges ; this refusal of charges, he flatters himself will divert the proceedings, from the accredited object. As the hour advances, the question begins to be agitated, ‘ *Where, in what place, is the council to assemble, and proceed to business?*’ A member of council elect says, ‘ *In the vestry*’—‘ *With closed or open doors?*’ ‘ *Why, it had better be kept from the world as much as possible ; there is no need of making the thing too public.*’ But Mr. S. says the trial cannot be too public ; he wishes it to be in the meeting-house, and before all men. At 8 o’clock on the morning of sitting, Mr. S. demands of Mr. Melledge, where preparation is made for the session ? Mr. M. replies, ‘ *That must be left to council.*’ Mr. S. declares to Mr. M. in the most explicit terms, that things have been too long in secret, and that now they shall come to the light, and that if the session is not in public he, (Mr. S.) will not appear before them. Mr. S. adds, that the hundreds, in waiting, demand a place in which they can be accommodated to hear and see, and therefore he wishes, that the meeting-house may be opened, and the bell rung, as for public worship. The meeting-house to be opened !—the bell !—the hundreds waiting, in the porch, for admission ! and the demand for public trial, quite put Mr. M. in a panic ; but he, at length, promises, that the vestry shall be immediately prepared, and with open doors ; and here the council sit down. Now, sirs, take these things together, or separate, as you please ; we are prepared to go into a review of proceedings, and result.

*Article 1.* The deacon has settled it, that his son shall act in this council, as agent or attorney, for his father ; he is accordingly proposed to council, as such. Mr. S. objects to him, and complains of his obtrusion, as an act of injustice. Mr. Codman advocates the admission of the deacon’s son, and the council vote, that he shall be admitted, and Mr. S. is voted out of his privilege, to stand on equal ground with his adversary. This is the beginning of the series.

*Art. 2.* Mr. S. declares to council, the object of the meeting, namely, his trial. He declares, that he has applied for charges, to the deacon, and that these charges, have been withheld. He dis-

tinely names the date of the accusation, and begs the council not to suffer any accusations, subsequent to that date. The council are brought to a point, by Mr. S. at once; they cannot proceed, under any mistake, unless it be, a wilful one. Mr. S. gives this view of the letter missive, he considers it as the warrant for his trial—Now, if the council knew otherwise, and that the missive was not such a warrant, they were bound, in duty and in justice, to have objected to Mr. S's. declaration;—if Mr. S. was, in their view, mistaken, they should have attempted, at least to have set him right: but they suffer things to go on, while they must know, either Mr. S. or themselves, to be in an error. This is not creditable to an ecclesiastical council. And then, Mr. S. begs them to discriminate, between charges of crime, said to be committed, before indictment, and crime, said to be committed, after. But the council paid no attention to this distinction, as we shall see, in the sequel. Here was a want of wisdom, or of something else. Young Parker knew that he had upon his brief a declaration, that Mr. S. was not to be met upon the ground of his character, and yet, this young clergyman could see a brother ensnared and deceived, under the sacred garb of the most holy office, in which a man can stand, and this is the agent the council vote to conduct the trial, for the deacon, against our minister.

*Art. 3.* The council are furnished with a full view of the whole subject, as to *difficulties*. The deacon, with the address of his son, no doubt, tells the whole story of his sorrows, and disappointments, in the unprofitableness of Mr. S's. ministry; he makes no disguise of all his fears and hopes, in the meeting-house speculation; and throws himself upon the mercy of the council, begging and praying, that they will look upon his depreciating property and save him, from ruin and defeat, by sending away Mr. S. Four brethren of the church, including deacon Melledge, strengthen the deacon's statement, in short speeches, the *merits* of which are before as many of the public, as the vestry would hold, and will be, no doubt, remembered, both by them, and the council, as long as life shall last. Here closed the deacon's side of the case, and the council adjourned to dinner; the public, too, went out to refresh themselves, and for the hour, talked the matter over as far as it had appeared, and as one side of the case was complete, (the *accusations* and *charges*,) Mr. S. was acquitted before the public at this stage of the trial; that nothing could be brought against him was evident, and, therefore, the Result was anticipated. After dinner, the council resumed their sitting, and heard four members of the church severally state, clearly and distinctly, the rise and progress of the "*difficulties*:" there was an uniformity in their testimony, each, and all, ascribed the troubles in the church, to the dea-



con's worldliness and incapacity for government. To their minister they declared unfeigned attachment, and their desire to abide under his ministry. Here then are to be seen distinctly the testimony of both parties—the *accusers* of Mr. S. have no accusations to bring; all the charges, brought against Mr. S. are sunk into a petition to council, to stretch out their hand and save the deacon, from that ruin and disgrace, into which he had plunged himself. The *defenders* of Mr. S. have nothing to do, but to declare their attachment to their minister, and their wish to abide by him, and so it stands before the council, and before the public;—a plain simple case.—Mr. S's. defence, as it was called, followed, of which we need say nothing; the council could not misunderstand it; the public did not.

*Art. 4.* The council retired to deliberate at 10 o'clock, on Tuesday night, after having sat, including intermissions, *thirteen hours*. They produced their Result at 6 P. M. next day, so that *twenty hours* had been consumed in preparing this Result. We were told, that but a small part of this time had been spent, in refreshment and rest. Twenty hours, were a considerable space, for preparing this Result. Thirteen hours in proceedings, and twenty in coming to a conclusion; this was a long time, during which, we were in great anxiety—all day the talk was, 'When will this Result make its appearance.' The public too, were full of inquiry, and high in expectation, especially, as *they* had come to a decision, at 2 o'clock the day before: as to Mr. S's. fate, they had little anxiety on that head, they were persuaded an ecclesiastical council, would do him justice: they supposed, therefore, that what detained them, so long, was the question 'What can be done with the deacons;' for their malemanagement, and double dealing, had been sufficiently proved? For our own part, gentlemen, we frankly confess—we could not think what they could be at, for so long a time: but we have learnt since, and the Result, when forth coming, threw some light upon the mystery. We have met with no disinterested individual, who was present, through the whole of the proceedings of the day, and came away, that night, with any hesitancy upon his mind, as to what *must* be the Result;—the public were prepared to give their verdict, the moment the council adjourned, without an hour's deliberation: and the public were as good judges as the council; they heard all the council heard; and they heard something, which the council did not like to hear: they heard Mr. S. challenge them, just before they adjourned, *upon the danger they were in of being misled, by the ex-parte evidence of one of their body, when they should retire.* But we are apprehensive, that some of these gentlemen had been misled by this kind of evidence, before they sat; yes, sirs, this *ex-parte* evidence, was likely to keep them in debate for some time, for all were

not *ex-parte* men, and could not easily be brought into *ex-parte* measures; but to this point in a more proper place.

This letter must be brought to a close, by stating some facts, as they occurred, on breaking up of council.—The church, and the public, also, had been waiting all day for this Result. Towards evening an idea prevailed, that there would be no result that day; the church and society were scattered, and the public, too, were not to be collected, at a few minutes notice. At 5 o'clock, Mr. S. received a notice, that the council were ready with their Result, and would be immediately at the vestry to make report.—As many, of all parties, as could be informed, came together, and the Result was read by the Scribe, Rev. Warren Fay. The state of public feeling on this result, was soon expressed, with indignation. As to ourselves, we must confess, our feelings were mixed: it afforded us no small gratification, that our minister's character was so completely vindicated: but the "advice"—this brought us to a stand. Mr. S. expressed our views and feelings, without our instruction, extemporaneously, to several members of council on the floor, before they departed. Mr. S. said, that the Result had so mixed up and confounded together, virtue and vice—truth and error—right and wrong—as to leave him no data for his future proceedings. As to preaching the gospel, "any where," for time to come, with that result before him, he could not see how that was to be done; righteousness and unrighteousness, were the same thing in that result. The members, thus addressed, said they had done their best—they had had a hard time of it, and hoped Mr. S. would consider the difficulties they had encountered, especially, as they had so watched and guarded his reputation. If Mr. G. had been present at the breaking up of this council, and had seen the affliction of this church, the doubling of his salary, would have been no temptation to him; this would not have brought him to Essex Street.

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## LETTER VII.

The Result *ex-parte*—The church propose to withdraw from the meeting-house—Advice on that head from reverend gentlemen of Boston—Church meeting called—The deacon and his friends attend, but refuse to proceed to business—They withdraw—Votes of the church—Boston Recorder and Andover, take up the meeting-house party—Real standing of the church, declared by reverend gentlemen, and by the Result—Council's apology for approving the deacon proved futile—Result proved to be *ex-parte*, from its own testimony—Contrast.

MORE than the space of a week had elapsed, before we were furnished with a copy of the Result, during this space, we, and our minister, were frequently asked by people without, *what we intended to do?* As we had not had a sight of the Result, it was difficult to answer that question: only, we knew, at the first reading of it, that

it was an *ex-parte* Result, and gotten up by the deacon's influence. But upon possessing an official copy, we soon saw into the chamber of imagery—the *arcantum* of a vain imagination: the plot was too evident, not to be seen, but still, we clung to the hope, that a majority of the council were, so far, uncorrupted, as to be able and willing to see how the matter *must* go; and we are willing to hope, even still, that a majority of that council are decidedly our friends: but they suffered themselves to be so wrought upon, as to be brought under a measure of that disgraceful character, which will ever be a blot upon the doings of that day.

Our history now must proceed, and the conduct of council, with the doctrine taught in the Result, be cited in justification of our conduct. From the first of the disturbance in the church, as begun by the deacon, it was evident, that he had resolved upon separating the church and minister; this separation, we had all along, as seriously opposed; to prevent this, we had thrown ourselves upon the judgment and justice of a council; this council, however, did not prove to be so just a tribunal, as we had expected: they, or, an influencing part of them, caballed with the deacon: they flattered us, and our minister, it is true, but it was only to deceive, as flattery is generally designed; and we saw, that the justice of our cause was lost, but as we might be able to maintain it, independently by ourselves. The meeting-house, and the deacon reputed for riches, we saw clearly were every thing in the eye of council, the church, without this rich deacon, and without property in this meeting-house, was nothing: it became us then to seek our remedy in the best way we could. And now, *Be it known unto all men*, that we proposed the following measures: Nine Brethren, a majority of the church, voted unanimously, to propose to the deacons and five other brethren that, *The said nine brethren and their pastor, with as many sisters as might be disposed to join them, might be permitted to withdraw from the meeting-house, retaining their church capacities and powers, leaving also their deacons and five other brethren, though the minority, and without a pastor, in the possession of the same church capacities and powers as they, the said nine brethren, wished to retain, themselves. They begged the minority, by their vote, to render this separation mutual and peaceful, and signify their approbation of the measure, so proposed, by letter to said majority.* This measure was contemplated, and resolved upon, under the following circumstances. The church saw, that a continuance in the meeting-house, with the church entire, and in peace, were not to expected. The disorderly deacons and members, likewise, must necessarily be disciplined, if both parties continued in one fellowship: but, to discipline these disorderly members, was no easy



thing, circumstanceed and crippled as the church was, by that ex-parte and unnatural Result of council. Hence this proposed measure; it was shown to that true subject of the Prince of Peace, and our friend Mr. Jenks, he heartily approved of it; he thought it discovered a becoming spirit, and would deliver us from the turmoil, of disciplining the disorderly; and though it was a great sacrifice in leaving our own meeting-house, we should be delivered from the scenes of strife, which seemed inseparable from that connexion. He thought, also, the separation being mutual, each party might retain their ecclesiastical standing and character among the churches, and so things would come to a favorable issue. This proposal was accordingly dispatched to the deacons, for their consideration, but two days had scarcely elapsed, before Mr. S. was invited to a conference with Messrs. Dwight and Wisner. Mr. Jenks also was invited. This proposed separation was the subject. Mr. S. vindicated the measure upon the ground of its moral principle, he acknowledged that the measure might be exceptionable, upon the ground of established order in the N. E. churches, but that the irregular proceeding, if it were irregular, was adopted in order to obtain a better thing, than mere ceremonial order; peace was the object to be gained, and gained too, at considerable sacrifice, on the part of the church and minister: he hoped, therefore, that the churches and ministers would agree to wink at the *irregularity*, and look kindly on the measure, as a specimen of morality.—With this view of the subject, Messrs. D. & W. could not fall in; they said, that the measure was so wanting in form, that neither party would be acknowledged as a church, and the whole scheme would fail of the desired object. They would advise, (provided Mr. S. and his friends *were determined* to withdraw from the meeting-house, which withdrawalment *they* did not advise,) that, The church and pastor, as an ecclesiastical body, should withdraw, not as a part of the church, nor as a majority, but *the church*, and leave the deacons and their friends, to shift for themselves. They advised Mr. S. to stop and to nullify the proposal sent to the deacons, by calling them, and the whole church, to a regular meeting immediately. Mr. Jenks submitted his judgment, in the case, to this advice, as also did Mr. S.—Mr. Jenks, therefore, was instructed to write to the deacons, calling them and the church to a regular meeting, by which, to supersede the proposal for separation. This letter, as drawn by Mr. J. Mr. S. signed, and it was dispatched forthwith, with notices to all the members for a meeting on the 6th March, exactly fourteen days after the rise of council. Here we have just to remark, that the good standing and constitution of the church, were advocated by the three ministers above named; by their advice, the church de-

clined, to sacrifice their claim to the right of worshipping in the meeting-house; by their advice they withdrew, as the church, leaving the minority in the possession of no ecclesiastical right at all.—All this, by the advice of the pastors of Old-South and Park-Street churches. Now to the sequel.

On the evening of the 6th of March, the church assembled in the vestry of Essex Street meeting-house. As soon as the church was declared to be in session, deacon Parker demanded of Mr. S. whether he was prepared to ask his dismission, agreeable to advice of council. Mr. S. replied, that he had no communication to make to the church, but that the church had business to attend to, which would be brought forward in due form. The deacon insisted that the church had no business legally before them, unless Mr. S's. dismission was the question. In return, the church insisted, that they had a right to call before them whatever question they pleased, and that, as they were come together for business, they were determined to prosecute it, in a legal and orderly way. The deacon still insisted, that there could be no business before the church, independent of our pastor's dismission, and that, if that were not the question, he and his friends should oppose the meeting, or withdraw. He was advised and seriously admonished, to preserve becoming temper, and sit quietly and hear what might be proposed, and object if he. or his friends, had aught against the proceedings. But nothing could bring the deacon to terms, or to patience. An effort was made, by one of his friends to dissolve the meeting, by moving an adjournment, but before the motion could be put, by the chair, the disorder became so great, that the deacon called upon his friends to follow him, which they did, and they all left the room, five in number, namely. the two deacons, and three other brethren, leaving the church in session, with a motion for adjournment before them. They then proceeded, in a regular manner, to business in the following order.

“VOTED, unanimously, That this meeting do not adjourn.

“VOTED, unanimously, That this church do not think it expedient, that our pastor ask his dismission from his pastoral relation, to this people.

“VOTED, unanimously, That this church think it necessary to withdraw from the house of worship in Essex Street, and, that, after the date of this vote, they do meet for worship and communion in Boylston Hall.

“VOTED, That, this meeting, after prayer, do adjourn.”

A copy of the proceedings was sent to the deacon next morning, and the following Sabbath the church assembled in Boylston Hall, where they were met by four fifths of the congregation, with whom they

had formerly worshipped in the house. Essex Street meeting-house, also, was open at the same time, and the pulpit supplied at the instance of the deacon. In a few days, it was announced in the BOSTON RECORDER, that Essex Street pulpit was under the patronage of reverend members of council, and, that, they would preach there, in rotation. It was seen, too, by the most public demonstrations, that the two churches in Boston, with Andover Seminary, were to be the patrons and supporters of the deacon, and his meeting-house. The church, exiled in Boylston Hall, saw also, that just as much support and patronage as the deacon was to have, just so much opposition and slander she was to have, as her portion.

This is the proper place, in which to set some circumstances before you, gentlemen, so immediately connected with this present state of the church. as to illustrate a moral principle, in high operation amongst us orthodox and evangelical Christians. This church, driven to Boylston Hall, is, as Messrs. D. and W. and J. declare THE CHURCH, *undivided and unimpaired*. This church loses nothing by going to Boylston Hall, but her convenience in sitting in a spacious meeting-house, built expressly for her. The deacons, who refuse to follow the footsteps of the flock, and their three or four friends, are no church, but members of a church walking disorderly. This church, though in exile, the Result says *Christ shed his blood to redeem: upon it Christ keeps his never slumbering eye;—over it he extends his Almighty protection;—the interest of this spiritual kingdom (the church) is to be the first and highest object of desire and effort;—no worldly or personal consideration is to be put in competition with it, without violating our allegiance to Christ*. Now, sirs, this very council who wrote and signed this, cast off this very church, for which Christ shed his blood, &c. and they take up the deacon, and his three or four disorderly brethren, even in the very act of disorderly walking, and declare their good will towards them in the Boston Recorder, and by preaching in the meeting-house, possessed and used by them in a disorderly way.—Was it ever heard of before in New England, that an ecclesiastical council, in the face of their own result, and in direct opposition to their own testimony, assisted in putting down a church of Christ, and, in the stead thereof, took up six or seven disorderly members, treating and patronizing them, as if they were a church of Christ. We have heard, that something like this was attempted, at Dedham, a few years ago, but then, it was said to be the work of an Unitarian council; but this strange work, abundantly more strange than the Dedham affair, is performed in Essex Street, Boston, by an orthodox council.

The defence set up by this council, is this. *First*, They were led



to believe, while in session, (and some of them perhaps before,) that, a majority of the church and society wished Mr. S. to withdraw from the church, and from Boston. *Second*, That, they were led to believe, that, the deacon was so set upon Mr. S's. dismissal, that it became their duty to advise Mr. S. to leave Boston; and that it was Mr. S's. duty to leave Boston. *Third*, That, Mr. S. and the church, by not separating, namely, Mr. S. not asking his dismissal, and the church not giving it, had gone from *that advice* of council, which they had promised to abide by. Each of these articles of defence, we shall examine. As to the *First*—If the council had been persuaded, during session, or before, that a majority was with the deacon, they had been brought to a contrary conviction, by the settlement of about 500 people, with their minister, in Boylston Hall; leaving about 50, with the deacon, in the meeting-house. They knew also, that deacon Parker, deacon Melledge, and, three or four more, undisciplined men, with a pile of bricks and timber, in Essex Street, did not constitute the church of Christ;—they knew this;—wherefore then this first plea? And for the *Second*, what more substance has it? They say, that the deacon was set upon Mr. S's. dismissal! well, and what of that? Did they come together in council to serve the deacon, or to try Mr. S. But they saw, that the deacon was not to be moved, his “determination firm, and his conviction full.”—Well, and was not Mr. S. *determined*, and did he not express his *conviction*, as *fully*? In which of these determinations and convictions was there the most virtue, in Mr. S's. or in the deacon's? Which, was most for the *interest of Christ's spiritual kingdom*; and which, most on *personal and worldly considerations*? the deacon's or minister's? Let the public judge; or let the council clear this up. The *Third* article of defence, is to give publicity to a known falsehood, namely, *That Mr. S. and the church have gone from that advice of council, which they had agreed to abide by.* The council *did* know, during the proceedings of the session, that Mr. S. and the church, *did not agree* to submit the question of dismissal to them, and that they would not abide by such advice, if given. If the council were persuaded otherwise, during private debate, Mr. S. and the church are not answerable, nor are they involved in the consequences of such dereliction. The Moderator of council was told, during private deliberation, by some of the members who had their eyes open upon the real case, that Mr. S. would not abide by such advice. As soon as council rose, some of its members fell in with a party of the *five witnesses*, to whom the said members reported the advice they had given. One of these *witnesses* declared his entire disapprobation of the result, he disapproved, because, to his personal knowledge, the proceedings of council had been

aside the object, for which council was mutually called. This witness added, that, *had he been present during proceedings, he would have protested against the drift they were evidently pursuing.* This article of defence has been a mighty engine, with which the deacon, his party, and the council, have justified the taking up of the meeting-house, at the expense of the church. The deacon, they say, was worthy to be espoused, because *he* did not go from advice of council. Mr. S. and his people, did not fulfil their part of the covenant, in abiding by such advice, and therefore the treatment they receive, at the hands of council, is just. Such members of council as assert and have asserted this, in justification of the measures pursued by them, know at least, now, the statement to be diametrically opposite to truth. Mr. Codman has gone out, with this misstatement upon his lips, and deceived many: he has attempted to make an association of clergymen believe this, that our minister might be prejudiced, in their esteem. But Mr. C. will not assert this, in the presence of our reverend friends Messrs. Dwight, Wisner and Jenks, and brethren Salisbury and Cutler, nor in the presence of those who were present at the council on the 19th of February. Not one member of the council will assert this, in the presence of the above five gentlemen. Now, sirs, what becomes of this article of defence? indeed what value is there in either of them? If the council were, at first, mistaken, or a little beclouded with the deacon's sophisms, some allowance may be made for this, but that drama has long been over, they know now, that, that was all a figment, and they had better declare this, it would be much to their credit, it is never too late to amend and do better—A wise man, you know, when he says, *I have been mistaken*, only says, *I am wiser to day, than I was yesterday.* These gentlemen of the council, seem hardly aware, of the vast pile of moral mischief that has been erected upon this false statement of their's: and we do blame ourselves, exceedingly, for not having laid these matters before the public, from the first; but persuasion, and fear, and false affection, have made us by our silence, the abettors of this evil.

We will now proceed to show you, gentlemen, that, This council, during proceedings and deliberations, became an *ex-parte* council, and that their result was *ex-parte*;—this we will prove, from facts and circumstances, which we shall challenge the council to deny. We think it has been proved already, that a part of the council was decidedly *ex-parte*, before the session, and we are prepared to show, that this prejudice was corrupting to the whole body, and gave it a bias, through the whole proceedings, towards the deacon, and his meeting-house property; and, of course, a neglect of Mr. S. and the church.

The first evidence, that this council was ex-parte, in proceedings, deliberations, and result, is to be seen in the express letter of the result. The committee say, "*We are not called by the Letter Missive, to hear any accusations from them, (the two parties,) against each other, and sit in judgment.*" We ask who gave the council this information? The Letter Missive does not say that they are not called to hear accusations; the mutual agreement was, when the Letter Missive was drafted, that the said letter *should call a council expressly to hear accusations, and to sit in judgment* too: this Mr. S. declared to be his understanding of the Letter Missive, and for which, also, the council must know, he did stand before them, namely, that they might *hear accusations, and sit in judgment*. But, Mr. Codman, or the deacon, or the deacon's son, has told them, that the Letter Missive does not call them for this purpose, which they must have known to be doubtful, at least, if not absolutely false, but this they implicitly believe: Mr. S. tells them the very reverse, and he has the whole church to testify the same, and the testimony of five other witnesses to boot, but the council disbelieve him and pay him no regard, and absolutely contradict him, and proceed to another question—to a question, on which, Mr. S. has declared, he will not meet them. Is not this evidence, sirs, conclusive, that the proceedings, &c. are ex-parte?

A second class of evidence in proof that these proceedings, &c. were ex-parte, may be seen, in the discordancy of sentiment avowed, in the result. The council say, *that they are not called to hear any accusations—nor to sit in judgment*. And yet, they sit for twelve hours, and hear accusations, one party against the other: they hear the deacon charge Mr. S. with having come to this country, *without* the deacon's approbation, and that Mr. S. so coming, dared to tell the public, that he came *with* the deacon's approbation, and advice. Was not this hearing Mr. S. charged with something, unworthy his profession, and office? They hear the deacon charge Mr. S. with very unchristian behaviour, and unpastoral conduct, in the admonitions, and admonitory letters, addressed by Mr. S. to the deacons. They hear Mr. S. repel these charges, and in return, charge the deacons with uttering and writing, palpable falsehoods;—with calling and holding irregular and schismatical meetings;—with an untoward and undisciplined spirit;—with lording it over the church;—with covetousness, "*which is idolatry*;"—they hear the church bring accusations against the deacon; the church charge the deacon with an undisciplined temper; with an undue love of money; with an undue love of human praise; with having a "*double tongue*," which, the scriptures say, a deacon ought not to have. Is not this



sitting to hear, and is not this *hearing* accusations? And we shall see, that they *sit in judgment* too. They give their opinion, (judgment may it not be called?) thus, and they say, it is their "*serious opinion*," that a want of conformity to the *precepts* and *example* of Christ, had produced *obvious irregularities*, with which, they (the deacons and others) had been *chargeable*, in the *mode of their proceedings*, especially in respect to church meetings. Their judgment, or *serious opinion*, also, is, that Mr. S. has *remarked upon the motives and conduct of the deacons and others*, with *severity and acrimony*. It is their judgment, too, that the *long tried character of the deacons and others*, (their abettors,) *raises them above suspicion*. You see, sirs, that the council are of opinion, that the *deacons and others*, are *chargeable with obvious irregularities*, contrary to the *precepts and example* of Christ, and yet, they say that they are of opinion, that their *long tried character raises them above suspicion*. They are of opinion, that they are to blame, and, at the same time, not to be suspected of having done wrong. So their judgment is, with respect to our minister. They are of opinion, that Mr. S. is chargeable with having treated the deacons improperly, as they (the deacons) complain, and with which they charge Mr. S. in particular, with *severity and acrimony of remark*. But the council are of opinion also, and they give it in the solemn form of judgment too, that Mr. S. has not been charged with any thing, to his prejudice; their own words are these. *As an ecclesiastical council, we wish the public to know, that in these proceedings, NO ACCUSATIONS HAVE BEEN PREFERRED AGAINST THE CHARACTER OF THE REV. MR. SABINE. Instead of impeaching him, his opposers have, in several instances, expressed their confidence in his piety, and his desire to be faithful in the ministry.* All this discrepancy arises from the ex-parte trammels imposed, upon this council. Had all these ecclesiastics come into session, perfectly ignorant, and perfectly unbiassed, as did many of the public who witnessed the proceedings of that day, there would have been none of this embarrassment and discordancy. The unprejudiced public fell into none of this turmoil;—their Result was, 'Advise the deacon to secure his property in the meeting-house, in the best way he can, legally, and honestly, and then withdraw from the management, leaving the church and congregation, to the enjoyment of their own rights and privileges.'

We have another source of evidence, in the irrelevancy of the matter of the Result, a great proportion of it being quite aside from its object. The reader will perceive by looking over the Result, that each article of judgment or advice is introduced, by establishing a principle, perhaps good in itself, but which is not applicable to the case in hand. We shall give a specimen or two, only. The council say,

that, ministers of the gospel are at all times, and in a very high degree at the present time, destined to perform arduous labours, to encounter difficulties and hardships, and to make sacrifices: they add, that in these exercises, ministers need the sincerest and tenderest sympathy, and the firmest support. They go on to show, that Mr. S. is such a labourer and sufferer, and is, as such, entitled to support: they even denounce those, who will not support and comfort such ministers, as *selfish, unreasonable, guilty and cruel*. But this sentimental breathing is, preliminary to advice and judgment, of an opposite character;—they advise the church to dismiss their minister; in their own words *to part with their beloved minister, however heart-rending it may be*. And to make sure of getting rid of him, they give this *additional advice*, that the church give him a thousand dollars to leave the town. They absolutely withdraw their support from Mr. S. their *beloved brother*, as they call him, and advise him to give up his *beloved people*, and leave his field of useful labour and go to *some other, nay, to almost any other, place*. These preliminaries and preambles are the council's;—the advice and judgment, come from the deacon, the disagreement is, because the latter are *ex-parte*. The next case is this, Mr. S. has an affectionate people, among whom he is useful, and there is a reciprocal interest between them. But Mr. S. must leave this people, and this people must give him up, and the propriety of these measures are to be made to appear, from the circumstance that Christ, as the Great Head of the Church, has a propriety in a minister, above what any single local church can have, and therefore the relation, in which a minister stands to the kingdom of Christ at large, sometimes requires, that his relation to a particular church, should be dissolved;—the council mean to say, that cases sometimes occur, in which a minister is called from his particular charge, to a more important station, or, to a larger field of labour;—to a superintendence in a college; or, to a more numerous people: and this is the sentiment the council would bring into *application to the present case*; but unfortunately, Mr. S. has no call to any higher charge, nor, to any other field of labour whatever, No, he is advised to go to *some other undefined place; to any other place*. Nothing can be more clear than, that this advice or judgment is *ex-parte*; it is exactly in unison with Mr. Codman's advice, *Go to England—Go to New York*, with the deacon's wishes and resolves, That Mr. S. be dismissed to any other place, or, to no place, so, that he be gotten rid of, and out of the town. But then, what has all this fine sentiment about, *inviting prospects of usefulness* in some other parts of Christ's church, to do with the case? The council talk of *applying it to the present case*; but they know that it is inapplicable, and irrele-

vant. Is it not astonishing, that sixteen grave men, men of God sitting in Moses' seat, where they were expected to legislate in the fear of God, could so pervert judgment, and agree to "turn aside the stranger from his right, and fear not me, saith the LORD?"

That this Result is ex-parte, is evident from the attention it pays to one side of the case, and its inattention to the other. Whatever the deacon declares to be his wish, whatever he asserts, proved or disproved, true or false, the council promptly take it up, and act upon it, agreeable to the deacon's purpose. If what the deacon has done, or said, be proved to be wrong or false, the council evade the force of such proof, by saying, *his long standing raises him above suspicion*. Whatever the church or minister assert, or do, and they bring facts in evidence and in justification, it amounts to nothing before this council, the deacon's *property* (money) his *control* over it, and his *firm determination expressed*, *compel* them to give this result. The Result, takes scarcely a feature from the proceedings and discussions of the parties, while in debate. Not only does the Result, not take any of its leading features from the discussions and evidences laid before them by the church and pastor, but it scarcely takes a feature from the declarations of the other party, at the time of proceedings; its leading, and grand feature, is taken from declarations and purposes of the deacon, given in evidence before sitting. The deacon is so satisfied as to how matters will go, that he hardly prepares any arguments to prove it necessary, to dismiss our minister. His statement, though smart as to its style, being drawn up by his son, is lame at every stage, full of palpable errors, and declarative of the deacon's own imbecility; the statement was so miserably poor, as to astonish the public; as they retired, at the dinner recess, they said one to another—"Is this all the deacon and his agents have to say? What! is all this boasted attack upon Mr. S's. character sunk down to this? What! call an ecclesiastical council to look at this *slim* trumpery, patched up affair?" The lightness of some members of council forcibly struck some of the spectators: it was visible to some, that with certain members of council, it was all a packed business. There are several reasons which induce the conviction, that this Result was not only ex-parte, but dictated and resolved upon before session. Take this circumstance, sirs, and just look at it, as it stands on the Result. The council say, *The control the deacon must have over his property in the meeting-house, his full conviction, and firm determination expressed in regard to this subject, compel them to the conclusion, that this is a DESPERATE CASE—that there is no prospect of removing the difficulties, which attend the connexion between the church and their pastor*. The council tell us also that



they are called to consider *difficulties*, and to give advice thereon. But what difficulties do they *inquire into*? Why, they tell us that they cannot inquire into them, nor look at them, they are filled with *despair*—But why, can they not advise upon them? Why, they tell us, that the deacon has prevented them from giving advice upon the *difficulties*, by his having made up his mind, and come to a *full conviction*, and *firm determination*, before the council deliberate, and offer advice. The deacon, you see, gentlemen, does not come to the council for advice. the council says he does not, he comes to demand sentence upon his adversary, upon his own judgment, without trying him, and he tells council what he will have done. And the council tell us, that they sit and hear this dictatorial address, and, that they are *compelled* tamely to submit to the dictator. What a council is this, to sit and hear one of the parties, on whom their judgment is to be pronounced, tell them to their face, that he does not want their opinion nor advice, and that they need not give advice, for he knows already what to do, and what shall be done, for his *convictions* are *full*, and his *determination* *firm*! Alas for the New England churches when such sons guide them! But there is another circumstance, and a very serious one too. The council say that this full conviction, and firm determination, were *expressed*. We ask *WHEN*? *when* it was, that this was *expressed*? We were present during the whole of the trial, and we paid, as we thought, close attention to the whole of the proceedings, and we do not recollect any thing in the *expressions* of the two great contributors to the meeting-house, so *full*, and so *determined*, as to justify this declaration of the council. What the deacon said, though speed and strengthened by his reverend son, was, after all, an insipid, weak, and drivelling *solution*. As to the *expression* of the second deacon and contributor, it was an expression of respect to the character of our minister, and not a word *full* or *determined*, on the subject of dismissal. *WHEN*, then, was this expression heard? We know very well, that one person in the council, had heard this *full conviction*, and *firm determination* *expressed* before the session, and it was expected by Mr. S. that this same person would mislead the council, when they retired to deliberate, hence his caution to council. Mr. Fay, also, might have heard this *expression*, when he called on the deacons, with Dr. Woods' instruction; to this, however, we cannot speak with certainty, but Mr. F. can say what he did hear on that visit, and it would have been kind in him to have returned, and told Mr. S. what he had heard from the deacons, which he did not. The deacon's son, also, was officious enough before session, to tell all the members of council elect, if they would hear him, that his father was sovereign in Essex Street, and that

every thing in council must be conducted as his father, the senior deacon, had *fully determined*. Taking these features of the result, as they present themselves, we naturally conclude, that this Result was a thing settled, 'cut and dried' before hand. The deacon, assisted by his son and Mr. C. dictates this redoubtable document, the instruction runs thus, 'Mr. S. must have a good character, "as good as pen can write."' Mr. S. however, must have a side blow, for daring to reprove, and discipline, so rich a man as the deacon.—The deacons, too, must be raised above suspicion, notwithstanding Mr. S. possesses evidence against them, under their own signatures.—And Mr. S. must be advised, in solemn tone, to go away out of Boston; and the church must be advised to give him a thousand dollars.' Well, the Result makes its appearance, and lo! the deacon is there to witness it, and Mr. Codman too, who had told Mr. S. the contents of it a week before, and all comes dribbling out, one after another, as Mr. C. had predicted, and as the deacon had *fully determined*. There is not a thing this result offers, but is in perfect agreement with the deacon's devices. The Preamble and the form, with some of its rhetoric, may be ascribed to the council, but even here some of it, at least, is devised for this case, and applied to it merely to give a colour to the prime object. From all we can gather, it does not appear, but that this Result might have been fairly drafted before the council sat, and brought by the Moderator in his pocket, on the morning of session, and laid on the table for the acceptance of the church. And had it been so done, had the Moderator said to Mr. S. 'Sir, there is your mittimus, that contains the will and pleasure, the *full conviction* and *firm determination* of my employer, the church will give you a thousand dollars to submit to it, and our business is done;' it would have been honourable and kind, to what it was, to suffer the parties to appear in debate, when the council wanted no further light on the subject, and when one of the parties was already prejudged. But, sirs, we are not disposed to believe, that all the members of this council, were pre-instructed, or predisposed, to do wrong; we have been obliged to speak of them as one body, because of their associate capacity, and it is difficult, if possible, to distinguish between them: but it is evident from facts, that there was a diversity of principle among them, at least for a time, and in some degree, there is to the present time. The fact is, that they continued in deliberation, and in coming to the result for twenty hours. Had the result been in readiness on the morning of the 20th, it might have been presumed, that the result was prepared the night before, and that the council retired to rest after but little debate, but the fact was otherwise, the council say that they continued in deliberation all night, with but little in-

termission, and we know that so much of the following day (the 20th) was occupied in debate, or in drafting the result, that it was not produced till 5 or 6 o'clock in the evening. It is from hence presumable, that when they went into deliberation, they were not all agreed upon the result, and it seems farther, that they were a long time in coming to an agreement. What could have caused this long strife? One thing is certain, there was no debate upon Mr. S's. ministerial standing and character—upon his having been the instrument of raising the church and society—no debate upon his *labours and perseverance*, and *successes and sacrifices*—no debate, upon his fitness to stand in a permanent connexion with his beloved church and society; to preach to them the unsearchable riches of Christ, and gather souls into his kingdom—no debate upon the real question which Mr. S. and the church had agreed to meet—If there was no debate on these articles, the question is, what could have detained them so long? To this question we cannot be prepared to give a solution, as no one besides the council was admitted into the closet: but we can ask a question or two, upon the question. As there was no debate upon Mr. S's. character and standing was there none upon the standing and character of the deacon?—was there no debate upon the value and stake of the deacon's money; those *worldly and personal considerations*, which, the council say, they cannot take into view *without violating their allegiance to Christ*? As there was no debate upon the fitness of our minister to preach to the people, was there no debate upon the fitness of Mr. S. to preach to the deacon, after he had so faithfully preached to the deacon's conscience, both by word and epistle already? Was there no debate upon these following questions. 'Will Mr. S. take the advice we want, nay, are *compelled* to give him?—Will Mr. S. be in good standing if he do not—and if his church and people retain him, will they be in good standing, and entitled to our fellowship?' Was there no debate upon the claims of *the agitated church, and their afflicted minister*? If these articles were in debate, no wonder they were so long in coming to a conclusion, and what is better still, it proves, that SOME MEMBERS OF COUNCIL were striving to do their duty, and labouring hard to serve the *agitated church, and their afflicted and oppressed minister*.

The ex-parte character of this Result appears, in fine, upon the council's declaration of Impotency and Desperation. They talk of '*inquiring into difficulties*' and of *giving advice thereon*! but what difficulty do they inquire into? what difficulty do they look in the face? The great difficulty is, How the council shall support and vindicate the church in the possession of her rights, in opposition to a rich and powerful deacon. But do they look at, or *inquire into*



this difficulty ? alas, the difficulty no sooner makes its appearance, than the council, shake with fear ; and declare their *desperation*—there is no prospect of removing the difficulty. These gentlemen of the council set out very courageously, and declare their determination to go through the host of difficulties, like good soldiers of Jesus Christ. They lay down as a sovereign article in this war, *The REAL SPIRITUAL welfare of Christ's kingdom, as the FIRST AND HIGHEST OBJECT OF DESIRE AND EFFORT. nor can they suffer any personal or worldly consideration to come into competition.* On this subject the members of this council have but ONE MIND, to have any other mind, would be to violate their allegiance to Christ. Their eye is to be thus STEADILY FIXED, all the while they deliberate on the difficulties, the various and perplexing and painful difficulties. This is well said. But as soon as the deacon appears with his THREE AND TWENTY THOUSAND DOLLARS, in the meeting-house, and his full conviction and firm determination to boot, courage fails, and we see every man with his hands on his loins—and all faces are turned into paleness, and they cry with a great and bitter cry, THIS IS A DESPERATE CASE !

If this be all we can get from an Ecclesiastical Council, who will think of convening one, in a case of difficulty. Churches had better grapple with their oppressors, and their wrongs, alone ; such a council would only add to their affliction, and become, at best, a dead weight upon their exertions. The name of an Ecclesiastical Council and its results, decisions and advice, have a solemn sound, and some look with solemn awe upon them—but they, the council themselves, tell you that they have no power, if the case be difficult they are filled with desperation. A power to coerce, they are not expected to have, and all power exerted in a way of craft, even if it be church craft, is equally foreign to the legitimate authority of spiritual officers : the power vested in such an ecclesiastical body, is only advisory and persuasive ; the parties, so advised, are left, after all, to follow what they may suppose their better judgment : but when advice is given in wisdom and in purity, it will, it must be respected : knowledge is power—wisdom is power—goodness is power—resolution and zeal in wise and good men are strong powers. What other powers can be necessary ! What power did the Lord Jesus exercise when he drove the buyers and sellers out of the temple ? His commission was divine, but the powers he exercised on the transgressors were human, he exercised no other powers than any other good man could have done. Query. Had not this council sufficient powers to have overturned the deacon's money table, and to have driven, with their office whip, the traffickers from our temple ? When the same Blessed Saviour vanquished the Devil in the desert, what powers did he use,

but those which we can all use ? The sword of the SPIRIT which is the WORD OF GOD. When Jesus saw Satan unfolding his contrivances, he might have shrunk back and said. *This is a desperate case—* and indeed it would have been a desperate case, but for this weapon under his vesture upon his thigh : and this weapon every Christian soldier has. This weapon, had the council used it, would have prevented or removed the desperation of the case, and have driven away the demon of persecution from the church. But as the council could not wield this sword, the church was compelled to try, and by it she conquered, and laid the Devil low, where he must have lain to this day, had not the council set him on his legs again. Some members of council feel not a little mortified at this exploit of the church, and well they may, that a handful of people, laying no claim to the influence of riches, of no high standing in society, but brow beaten and heart sick with oppression, should, in the face of a council and confederate churches, assert their Christian liberty, and spiritual ecclesiastical rights, especially when that council had declared its own impotency and desperation.

We will detain you, sirs, but a moment longer upon these articles. The council finally award Mr. S. some remuneration for damages. "Taking into consideration the various sacrifices which Mr. S. has made, together with the circumstances of his family, this council think he is entitled, in justice, to some pecuniary consideration. And in case our Rev. brother, after serious deliberation, shall comply with the advice given him in this result, and in case such compliance shall render it necessary for him to leave this town, and remove to some other field of labour, we do unitedly give the additional advice, that this church, within a reasonable time, should grant him the full amount of what they contracted to give him as an annual salary." (\$1000.) If this passage in the result had never been the subject of discussion, if no appeal had ever been made to the Moderator, on its import and meaning, we should have entertained a better opinion of its intent, than we do as it is. On its ex-parte character, we never had any doubt, yet we thought it might be intended for some remedy in an evil case. The first thing visible here is—Mr. S. is to be damaged, or injured, in his substance and means of support ; this result is to separate him from the means of recovering what he has *sacrificed*, in raising and collecting the new congregation for the new meeting-house, hence, *in justice*, they say, *he is entitled to some pecuniary consideration*. If this be not the most visible meaning of this clause, we are mistaken, and willingly stand corrected by your better judgment. But if we have fixed upon the verbal meaning of the clause, then we think that we have discovered a

grand defect in its spirit, which defect is natural in such an ex-parte instruction. The defect is, in not saying *what* remuneration justice awards, nor *when*, and *by whom*, it is to be paid; they are distinct enough as to, *FOR WHAT* it is due, namely, for *various sacrifices which Mr. S. HAS made*, but as to the method of obtaining it they say nothing about it. The next clause has two conditions, or cases, *And in case—and in case*, though we can see but ONE REAL case, one condition, which condition or case is this, if Mr. S. shall *comply with advice* (by which compliance we suppose is intended going to *some other place*, nay to *almost any other place*, here explained *leaving Boston*,) then he is awarded \$1000, but if he do not leave Boston, he is not entitled to such sum. But if we have erred in making the two expressed cases into one and they are actually two, then by complying with advice, in going to *some other place*, or *any other place*, we are to understand some, or any other place of worship, so that Mr. S. having gone to the Hall, *is, in some other place*, and is entitled to the \$1000. Only, there is one unfortunate thing in this case, as well as in the other, the council say that *the church* shall give Mr. S. this said sum of a thousand dollars; but *the church* never proposed the condition, *the church* never gave the instruction for the award, *the church* were never pledged to give; where then, and to whom was Mr. S. to look for it, even had he complied with the condition. Indeed it has been represented to the deacon, that the advice of council has been virtually complied with, in withdrawing from the meeting-house, and therefore Mr. S. ought to receive *in justice some remuneration*: to which the deacon has replied ‘Let *the church* pay him for so the council advised.’ And some members of council too, have replied in a similar spirit; more of which in its place. Notwithstanding all this, we are satisfied, that the council, as a body, intended that if Mr. S. were damaged by their advice, he was to be remunerated; we have no doubt but the deacon stood pledged to council for that sum, and WE INTEND TO HAVE THIS MATTER LOOKED INTO AND THAT IMMEDIATELY!

This review of Result shall conclude with some few sentiments of said document placed in contrast—in opposite columns.

Ministers of the gospel at all times and in a very high degree at the present time are destined to arduous labours, difficulties, hardships and sacrifices, and in these exercises they demand firm support.

They bear in mind Mr. S’s labours, sufferings, sacrifices and success—but for the welfare of the church and for Mr. S’s own comfort, they advise him to ask his dismissal without delay, and go to some, nay to any other place.

They praise Mr. S. for his self-

They advise Mr. S. to seek



denying and successful labours ; and wish him to be the man to stand in a permanent relation to his church.

They praise the church for their affection to their minister, and the minister they commend for his successful labours among his people.

They say that a regard to Christ's spiritual kingdom is to be the first object of desire and effort, and that they cannot without violating their allegiance to Christ suffer any personal or worldly consideration to be put into competition with it.

A regard to the spiritual kingdom of Christ is to regulate all the proceedings of council, and is calculated to give a right direction to all their transactions.

comfort by labouring somewhere, any where else, that he may have more ease and exercise less self-denial.

The minister and people they advise to separate for mutual benefit and comfort ; and it is their duty to separate.

The property in the meeting-house, the control the deacon has over it, the deacon's determination to dismiss or expel the minister, compel them to advise Mr. S. with all his effort in advancing the kingdom of Christ, to go away.

Deacon P's money and determination to expel Mr. S. drive them to desperation, and induce them to take away from Christ's spiritual kingdom one of its successful spiritual labourers.

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## LETTER VIII.

Measures for dismissing dissatisfied members—Dismissed without testimonials—Mr. S. requested to withdraw from Monthly Concert of prayer at Park Street—The church address the concert—Essex Street church accounts—New church organized—Organization proved to be irregular, immoral, and unjust—Union church proved to be spurious, from its own history.

FROM the foregoing facts and circumstances it is clearly to be seen, that there is a vast pile of iniquity somewhere, between, or among, the contending parties. The charges and counter charges, the modes and measures of offence and defence, cannot leave all the parties, who have been active agents in them, equally and entirely unaffected by them ; there is much of moral character, to be observed, nor can the reader fail to decide on the party with whom reason and truth combine. We have seen how this Result of council operated, in removing the whole church, with their pastor, into Boylston Hall : but it must be borne in mind, that this was not the effect projected, desired, or even anticipated by the deacon : he intended to drive away the minister, and keep the church to sanctify his meeting-house property, and the congregation also, he would have retained to support his next coming minister. The council too, though they had some

fears and forebodings, yet having a thousand dollars, as they were led to think, at their disposal, cherished the fond hope that Mr. S. would be quietly dismissed, and the whole body of the people retained : but all their hopes and expectations were a dream, a miscalculation. The church also, in withdrawing from the house hazarded a serious experiment : the church thought, or desired to think, as they withdrew for the sake of peace, and to prove that the church and congregation were in affection with their pastor, that the deacon, being left, to his own resources, would relent and bring back again the church to its own habitation, and this hope would probably have been realized, had not the other churches, ungenerously, and unjustly, taken part with the oppressor. The church, however, laid no such stress upon this probable issue, as to make no provision for a permanent and final expulsion from the house, as may be seen in the stand they have maintained to this day. Even after the church saw, though with sorrow, the support lent by other churches to the deacon, yet they clung to the belief, that no council, no body of professing Christians, no churches, no ministers, could be so wanting in honour and justice, as to forsake a church and pastor whose merits and claims they had so loudly proclaimed.—Accordingly, they addressed a letter to the Moderator of the late council, stating the reasons, for the steps they had taken, and begging *that* support, and countenance, of which the council had in the result declared them worthy. This letter was graciously received by Dr. Woods, and to it he returned a *gracious verbal* answer, and the *grace ended in words* only. But it must be known, that the doctor did profess to look a little kindly towards the afflicted church at first, and in consequence of this gracious appearance, he was asked, by our minister, to preach in the low and humble pulpit of the Hall, or to send a substitute from the Seminary, to *PROVE* his good will : to this, however, the Dr. could not consent during the continuance of the excitement, which our going into the Hall had occasioned ; this he thought would soon subside, and then, there might be the desired intercourse. But the doctor had no long insight in this case, or he had never given the famous Result, nor have reckoned upon the speedy termination of this excitement. However there was a motive for this seemingly kind look towards the church. The deacon and his associates in rebellion, though they had a meeting-house, had no church standing, but what was at the disposal of the afflicted persecuted church exiled in the Hall. These members had behaved in so disorderly a way, and their verity had been so impeached, as the Dr. well knew, that they were liable to a discipline, which might end in excommunication ; and then it might be more difficult to convert this meeting-house into a *hief* of the An-

dover See : which was determined upon, however, at all events. Hence it was an object to get the deacon and his sombre companions, whitewashed as neatly, and with as little outward ceremony, as possible. The Dr. undertook to arrange this business. He paid our pastor a visit, and communicated to him, that he (the Dr.) had instructed the deacon to apply for a regular dismission, with those of his friends who intended to unite with him. Dr. Woods was here reminded by Mr. S. that the deacon's party had exposed themselves to church censure, and that they ought to be dealt with in a course of regular discipline ; Mr. S. said, the church would not do its duty, if it did not mark such offenders ; but he was sorry to add, that the church was so crippled, and weakened, and disheartened, by the late doings of council, that he did not see, how the church could proceed to its duty with a party, so intrenched as they were in the Result of council, and supported too, with the deacon's money. The doctor in turn thought the church had better not attempt the work of discipline, but dismiss them to a council, who would judge and do what was right with them : to this Mr. S. assented, as to his own opinion, but said, it must be left with the church at last.

In the month of March, about five weeks after the session of council, came the application for said dismission, in form and substance, as follows :

*"The deacons and other members of Essex Street church remaining still in Essex Street, being a minority in said church, and, wishing to be formed into a regular church state, that they may continue to enjoy the advantages of Christian worship, and ordinances, as heretofore, request a regular dismission from the majority of the church, now removed to Boylston Hall.*

<i>" Mary Bean,</i>	<i>Nathan Parker,</i>	} deacons,
<i>" Harriet Cheever,</i>	<i>James Melledge,</i>	
<i>" Eunice Josselyn,</i>	<i>Joseph Noyes,</i>	
<i>" Mary Ann How,</i>	<i>Samuel Randall,</i>	
<i>" Mary Ann B. How,</i>	<i>Joseph Morton,</i>	
<i>" Martha How,</i>	<i>Joshua Bean,</i>	
<i>" Catharine Thayer,</i>	<i>Marquis F. Josselyn,</i>	
<i>" Margaret Thaxter,</i>		

*"It is wished, that the above request may be acted on, without delay.*

*" Boston, 28th March 1822."*

This document was laid before the church, as requested, *without delay*. The church were of opinion, that the petition was much wanting in form : the petitioners ask *a regular dismission* ; it would have been regular, for the receding members to have addressed the



church, as THE CHURCH, not calling themselves a *minority*, and the church a *majority*, for the idea of so dividing, had been quashed by the advice of reverend gentlemen of Boston, before the church withdrew from the house. However, the church concluded to pass over this informality : but the standing and character of these men were the greatest stumbling block : the church could not declare them to be in honourable fellowship, *in good standing*. Nothing could be more evident to the church, than that all these petitioning members had been disorderly, and that this disorderly conduct in some of them had amounted to flagrant acts of immorality ; and that these immoral acts were marked and noted by the world. It was evident to the church that this act of demanding dismissal, and the purpose for which it was demanded, were both irregular, and not to be justified on any proper moral principle. This *disorderly conduct*, had been marked and disapproved of by council, and their *vices* too, had never been disproved, nor had there been any attempt to disprove them before council : the council made no attempt to justify them from the charges—they only evaded the accusations, by saying, that *the long standing* of the accused members, *raised them above suspicion*. This mode of delivering transgressing members of a church from discipline, the church thought to be highly offensive to God, unscriptural, and immoral ; and tending, also, to justify the wicked, as well as to introduce disorder and vice into the house of God. But Dr. Woods had admitted that, at least, some of these men had exposed themselves to discipline, and that the council to be convened would look into this. The church then taking all these things into consideration, especially their own crippled and weak state, the wealth of their enemies, and the hope of some redress in organizing council to be called, resolved upon dismissing these petitioners, but without any testimony to their moral worth, and *good standing* : the church dismissed them to a council, and they expected to a council which would do righteously ; whether such hopes and expectations were realized, the sequel will show. We were led to expect that these retiring members, upon receiving their dismissal, would proceed immediately to organize themselves into a new church state ; they ask their dismissal, begging that it may be granted *without de'ay*, but upon receiving it they make no visible efforts to become a new church for several weeks, during which delay or demur, several incidents took place, adding to our afflictive history, which we must briefly state.

Some few weeks after the removal of the church into the Hall, Mr. S. was called aside, by two reverend gentlemen, to be informed, that they, the said reverend gentlemen, were commissioned by *sundry members of their churches* to inform Mr. S. that his presence, (official

presence we presume) and services, at the Monthly Concert of Prayer at Park Street, would not, henceforth, be agreeable to said *Sundry Members*, and therefore they, the said *Sundry Members*, would express a wish, that Mr. S. should withdraw, at least, for the present, or during the excitement which his *not obeying the advice of council* had occasioned. Rev. gentlemen added, that this communication was not an expression of their own opinion, nor was it an act of their's, it was a communication of the opinion and feeling of *sundry members of their churches*. These are the facts, and they have been related in terms quite as meekly and as guardedly, as in their original shape. The circumstances were these, Mr. S. was a member of the concert, by unanimous vote of concert, we have a copy of the vote attested by S. E. Dwight. But in the case before us, *Sundry Members* of the two churches, take upon them to nullify and supersede this unanimous vote; and not to be seen themselves in this disorderly act, they screen themselves behind their reverend pastors, whom they send on this errand of scandal and disorder. Another fact on the same incident. Some time after the church had become acquainted with this case, and were satisfied that the measure proceeded from the unhappy operations of the council, the church voted a remonstrance, which vote was duly submitted to concert, through the medium of Mr. Evarts. Mr. E. in a respectful and christian like way, acknowledged, by letter, the reception of the remonstrance, and promised duly to act upon it. But no official, or regular, notice was taken of it afterwards, that we know of, either by the concert, the two churches, or any one else whom it concerned, except that the two ministers some twelve months after, as their own act and deed, invited Mr. S. to resume his station in the concert, as before, which invitation Mr. S. accepted. These facts and circumstances go to prove, that these disorderly people have no confidence in their own schemes, they declare by this boggling that they are set upon a thing which must be done, because it is a darling object: Essex Street meeting-house *must* be supported, and a new church *must* be established therein, let what will be the consequence; it is so decreed by Park Street and Andover, but to accomplish this object, nothing must be left unattempted by which, to "put down" and destroy the original and legitimate church, for the success of the new one, will depend in a great measure upon the decline of the old one. The first thing to be published is that Mr. S. and church have gone from Result of council, and thereby have rendered themselves obnoxious to all good and orthodox Christians in Boston and vicinity, and, therefore, that the deacon and his meeting-house are the legitimate church of God. This report of going from result we have proved to be a *misrepresentation*,

and it was also *known to be such* to Drs. Woods and Codman, to the deacon and all his associates : but after the lengthy, and, seemingly, pious advice of the Result, we may expect little else but deception and fraud in the whole work of the meeting-house party ; with which we identify the council and “ some members ” of the TWO BOSTON ORTHODOX CHURCHES. It was the *seeming piety* of this Result, that at first beguiled us into a belief, that the council meant to do well, but it was their procedure after their rising, and their combining with the deacon’s *personal* and *worldly* estate that opened our eyes. Now, sirs, mark the character of the first step taken by this COMBINATION OF PARTIES, their object is to seize the meeting-house, and to justify the measure ; they give out that Mr. S. and the church have forfeited their claim by going from Result : this they all knew to be false, and that the falsehood would be likely to be exposed, but they presumed the exposure would not be till they had secured the prey. But to strengthen this weak place, for all parts that are false are weak, they add in justification of their measures, that *the deacon would be liable to sell his meeting-house, to Universalists, or Unitarians, or even to Roman Catholics*, who wanted to purchase it, and therefore the combination of *sundry members*, in the two churches, was a godly and orthodox combination, by which to preserve the house in the service of the good cause. But these new traders in the meeting-house did not consider, that while they were paying themselves such a compliment for orthodoxy, they were sinking the character of the deacon equally low for *any doxy*, by giving out that the deacon (so good a man) could sell his meeting-house to heretics and sectaries. These gentlemen, the writers of the Result, seem to forget that there is a connexion between the premises and the conclusions ! Well, but these *sundry members*, under these godly pretensions, were actually treating with the deacon for the purchase of the meeting-house : the deacon had named his price, and arrangements, we heard, were making to complete the bargain. Upon receiving this information, the church, encouraged by a kind friend, applied to Mr. Melledge for permission to treat for the house themselves, and offered the sum named by the deacon. Mr. Melledge assured the church, that the application could be of no avail, for the deacon’s mind was made up, and *fully determined*, that Essex Street church should never possess it again, on any terms. The church failing in this application to the deacons, directed their attention immediately to some individuals of the *sundry members*, treating with the deacon in the purchase. The church represented to them the prior claim of the church, the unjustifiable way in which the church and congregation had been driven out, and the propriety of the church being restored, especially as they



now could meet the deacon's demand in a pecuniary way. But this application proved as unavailing as the other, and for the same reason, the deacon's *full conviction and firm determination*. But, sirs, did the deacon's *conviction and determination* give the Park Street and Old South churches, or any members of them, a right and title to the meeting-house raised, partly at the expense of, and wholly for, Essex Street Church? did this justify these two great, and overgrown churches, or individuals of them, in assisting to drive a weak and poor church from their home, and then, to keep them out in the cold by buying the house out of their hands? We thought not, and therefore addressed the following remonstrance to Park Street and Old South churches—

‘ *To the Church of Christ, &c.*

‘ *Essex Street Church sojourning in Boylston Hall sendeth greeting,*

‘ Rev. and Beloved,

‘ Whereas, it has been, upon good authority, reported to us, that  
 ‘ sundry members of your church, in association with some members of  
 ‘ the Old South Church, have in contemplation, and in purpose, the  
 ‘ purchase of deacon Parker's share in the meeting-house, in Essex  
 ‘ Street—and that it is to be sold to them, upon condition, that Essex  
 ‘ Street Church *shall never occupy it again*. We, the members of Es-  
 ‘ sex Street Church, think it probable, the said members of Park Street  
 ‘ are ignorant of the claim which Essex Street Church have upon  
 ‘ said meeting-house, or they are persuaded, that such members of  
 ‘ your church would not agree to purchase said meeting-house, upon  
 ‘ terms that would prevent said church from occupying it, agreeable  
 ‘ to the tenour of the *Records*, and of all the *DEEDS* granted by dea-  
 ‘ con P. to proprietors of pews, already purchased, and sold.

‘ We, the church of Essex Street, would not be wanting in feelings  
 ‘ and expressions of gratitude to Park Street and Old South churches,  
 ‘ were they to employ their kind offices, in endeavouring to restore *us*  
 ‘ to *our* place of worship: but we cannot look on, either with appro-  
 ‘ bation or indifference, while a plan is prosecuting, to deprive us of  
 ‘ our privilege of worshipping in future, in that house, from which we  
 ‘ were compelled, by circumstances not under our own control, lately  
 ‘ to withdraw.

‘ We are aware, that Park Street Church are not, in their collec-  
 ‘ tive and ecclesiastical capacity, acting in this business; but if we are  
 ‘ rightly informed in the case, as it respects the above individual mem-  
 ‘ bers of both churches, they, in their individual capacity, are acting,  
 ‘ we think, to the great detriment of a whole church, and lessening  
 ‘ the privilege of a church, standing on the same ground of doctrine  
 ‘ and platform, as that church, we are hereby addressing.

‘ We farther declare, that we shall protest against any church being settled in Essex Street meeting-house, except it be in the restoration of Essex Street church, with all their privileges, as already granted, by Records and Deeds, given under the hand of deacon P.

‘ We have not declared, on this subject, thus, for the sake of contest and opposition: but we think it a duty we owe to the churches, around us, to the opinion of wise and good men, as well as to ourselves, that we should, in the face of late innovations, decidedly stand to the rights and honours of a Congregational church. We trust, the subject of this missive will be taken into immediate and serious consideration by Park Street church, and acted upon, in behalf of a whole church, in contradistinction to individual opinion, and personal interest; and we assure you, as a sister church, we shall remain affectionately your’s, &c.

Whether this remonstrance was ever laid before the churches, or either of them, we know not, as no official reply was ever returned to the remonstrating church. This is, at least, the second disorderly act of the two churches towards an acknowledged sister church, their pastors being judges, and themselves witnesses. We shall presently see how promptly these two churches can attend to the application of schismatics, and go on to justify them in their disorderly proceedings. But we must stay you a moment, to look at the way in which the deacon settles accounts, and how he pays our minister, at the close of meeting-house services. At the time when the deacon and his associates applied for their dismissal, Mr. S. had not been paid the amount of salary due up to the time of leaving the meeting-house. As this account remained unsettled, Mr. S. stated to the church, it was his opinion, that this account should be settled, before the deacon and his party were dismissed, or there would be some trouble in obtaining a just and fair audit. The church were unwilling to admit a thought so prejudicial to a man, *whose long standing should raise him above suspicion*, and therefore granted the demanded dismissal. It has been our misfortune, all through this business, that we have been so frequently persuaded into a belief of things contrary to our judgment. We have scarcely had any thing before our eyes, but wrong and wrong doing, and yet, we have been persuaded, and have persuaded ourselves, that every such instance of wrong would be the last, and that these men would, at length, have some regard to their own characters, and, of course, do us justice. We shall now see how said account came to a close. Mr. S. demanded a ratio of a quarter’s salary, amounting to \$230,77, which was met as per account following—

Dr. Rev. J. S. in account.			Cr.
1818.		1820.	
Dec.	To cash of James Melledge,		By the two first sums relinquished,
	\$37 50		75 00
	To ditto of Nathan Parker,		
	37 50		
	<hr/>		
1820.	75 00		
Sept.	To ditto of James Melledge,	1822.	
	67 00	April 6.	By short credit on salary in 1819 and by amount of salary to the 3d of March, 1822, at \$250 per quarter,
	To ditto of Nathan Parker, as per note of hand,		230 77
	67 00		<hr/>
	<hr/>		
1822.	209 00		
April 6.	To cash		
	96 77		
	<hr/>		
	\$305 77		\$305 77

Errors excepted,

*Boston, 6th of March (April) 1822.*

JAMES MELLEDGE.

*This account was not settled till the 18th of April.*

Mr. S. is willing to admit the *justice* of this account, but *we* are very far from admitting the *righteousness* of it. The relinquishing the two first sums was nothing, to what Mr. S. relinquished to these men, upon coming to Boston: he relinquished the sum of 200 pounds sterling (\$ 88. 88.) which was considered in the advice of these gentlemen, when Mr. S. proposed coming from St. John's to this country. It was also cruel to deduct the two under sums of \$67 each out of such a scanty pittance as \$230, especially when we consider Mr. S. had a family, eleven in number, to support; and more especially still, when the deacon had instructed his council to award *in justice* remuneration for sacrifices made, and damage sustained, in the meeting-house. But still the account is admitted upon the score of *justice*; the next coming account we are sure, gentlemen, you will admit, to be neither just, nor righteous. Mr. S. had claims upon the deacon for arrears in the contributions made at the sabbath evening lectures in Essex Street. The case was this, Mr. S. would engage to preach the evening lecture, without any pecuniary reward, provided no contributions were levied on the hearers: but the society chose rather, that contributions should be made, and that expressly for the benefit of the preacher; thus the lecture was established, and many of the hearers gave liberally the first year, purposely to benefit our minister, whose regular salary they thought too small, and, thus, wished to make up the deficiency in some measure in this way. The lecture was regularly supplied for the two years we peaceably occupied



the house. The settlement of the lecture account as exhibited by the deacon stands thus. Observe, the actual expense of the lecture was, by agreement, to be deducted from the amount of collections !

## Essex Street Church to Rev. J. S. Dr.

1821. To sabbath evening collections from Aug. 1, to Oct. 14.	\$26 85
To ditto from Oct. 14. to Jan. 1, 1822,	26 92
To 17 gallons oil on hand Jan. 1, at 85 cts.	14 45
To $2\frac{1}{4}$ cords wood do. at \$6,67	15 04
To 8 dozen lamp wicks at 20 cts.	1 60

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 \$84 83

## Contra, Cr.

By Cash for lamp wicks	\$2 00
By do. to — for oil	19 14
By do. to — for wood	21 75
By do. to — for sawing	4 75
By do. for wick yarn	17
By do. to — for oil	29 00

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 79 81

Balance due Mr. Sabine \$5 02

Boston, April 18th, 1822.

Errors excepted,

W. J.

This account, as above exhibited, may not be comprehended by you, gentlemen ; indeed it is a strange thing ! but it is the best detail of items which that worthy gentlemen, whose signature the copy bears, could get from the deacon's book : but we can develope some facts, which will, in part, account for the strange appearance of it. First. The deacon never intended that Mr. S. as lecturer, should have any part of the money collected on those occasions : the people gave with the view of Mr. S's. having it—the society intended it should be so—their committee had so expected, and the deacon, too, had *tacitly* assented, but he was *fully determined* that Mr. S. never should have a dollar of it. This accounts for the omission of a whole year, 1820, in the statement : you perceive, sirs, that there is no mention of that date (1820,) not one item, either of what was received, or of what was expended : but we have an extract from the book of that date, acknowledging the amount of evening lecture contributions to be \$183 56. This item the deacon hides altogether from Mr. J. when he went on Mr. S's. behalf to ascertain what was due to him, or he declines giving this item as part of the account. Upon making up the accounts of the first year, it was perceived by the congregation, that the money which they had given expressly for the use of their minister, was retained by the deacon ; whereupon they urged the committee to pass a formal vote, That *Mr. S. should have the proceeds of the lecture, after actual expenses of said lecture should be paid.* This vote

was accordingly passed, but the deacon disapproved of it; yet he had it so formally and visibly before him, that he was obliged to submit to it, or seem to do so—yes *SEEM to submit to it*, for this was all. Again, we look at the exhibited account. The two first items account for money received by collections from August 1, 1821 to January 1, 1822; amounting to \$53 77, but of the foregoing seven months i. e. January to July nothing is said as to what was collected, or expended, we have therefore to look at the income, and expense of the lecture for five months August to December both included, a period of 22 sabbath evenings, during which is collected \$53 77, and expended \$48 75, the receipt is, per evening, about two dollars and a half, and the expense about \$2 21; but this expense is exceedingly questionable. The quantity of wood and oil said to be consumed, as per this account, is so great, that it is incredible. No wood could be wanted in the months of August, September, and October, so that the two months of November and December are the whole time in which this article could be wanted; but during that short space, no such amount of wood could be consumed. The consumption of oil is liable to the same scrutiny. The fact is, sirs, that this account is a deception from beginning to end. The year 1820 is omitted altogether, that the \$183 56, of which Mr. S. had received nothing, might escape notice. And then the omission of the first seven months, in the following year 1821, is a withholding of that information which was due, and leaving us in the dark; but on this space of time we have two items on our memoranda, the first is, that during the months of June and July, and running two sabbaths into August, there were no expenses incurred: no wood could be wanted, *nor any oil*, for the whole service *was performed by day light*. The second item is, that the deacon handed over to Mr. S. \$26 00 during this period, as that sum, he said was due, being over and above the expenses of the lecture during that part of the year. Now, sirs, we will in a few words, set before you the account as it really stands, admitting the weekly ratio of \$2 50 during the whole year of 1821, five months of which are so accounted, within a trifle, by the deacon, to be correct, and which we do not dispute.

<i>Received by contributions</i> 1820. as per deacon's book	\$183 56
1821, at \$2,50 per week	130 00
	<hr/>
	313 56
<i>Expenses.</i> One dollar per week (an ample sum) for 84 weeks,	
during 1820 and 1821, the remaining 20 weeks	
having needed no wood nor oil	84 00
	<hr/>
	229 56
Mr. S. has received \$26 and \$5,02	31 02
	<hr/>
Balance still due to Mr. S.	\$198 54

We have only to add, on this article, that the second year's contribution is much less than the former year, owing to the disgust the people took at the way in which their first year's bounty was applied; they had no faith in the deacon, and so gave but little, but even this little we see, has been in great part withheld. We see then, that Essex Street stands indebted to our minister, a sum little less than \$200 for one department of service, and this sum has been, and still is, withheld, under the sanction of an Ecclesiastical Council, of which Professor Woods was Moderator, and Dr. Codman an influential member: under the sanction of *Sundry Members* in Park Street and Old South churches; under the eye, and with the assistance, of Mr. James Melledge; known to Mr. Morton, &c. &c. all professors of religion.

We proceed now to the form and service of organizing the new church. The dissatisfied members, as we have seen, were voted to be dismissed a few days after their application, namely on the 5th of April; but two whole months elapse, before they can get ready for the resolved upon organization. What they were doing all this time we cannot say, except, that some part of it was occupied by the deacon, in shuffling our minister out of his rights and dues; and, in arrangements, to sell the meeting-house to *sundry members* of the two churches; all of which, we deem to be repugnant to religion and good morals. And while the two Boston churches are treating Essex Street church with haughty contempt, in refusing to receive her letters, the deacon's Missive arrives, petitioning for organization, and this application, is as promptly received, as that, of the others, is promptly rejected. The 10th of June is the day fixed upon for this action, four churches are invited, namely, Boston two—Charlestown, and Newton. The day arrives, and these four churches, by their pastors and delegates, assemble in the vestry of Essex Street meeting-house: the pastor of Park Street excepted; he was on that day from home. Upon ascertaining the hour of business, we dispatched a messenger, with the two following remonstrances, by whom they were presented to the Moderator.

*' To the Council, to be convened, for organizing a church in Essex Street Meeting-house, June 10, 1822.*

*' Amidst all the difficulties with which we have been tried, we have not found one more deeply impress our minds, than that which we are about to meet. Gladly would we turn from the subject, if we did not believe it to be our imperious duty—but we do believe it to be our duty—and it accords with that line of conduct which has hitherto marked our way, and in which we feel that God has blessed us.*



‘ Therefore we now hesitate not to pursue the same track, painful as it is, leaving the result to God.

‘ We would observe, and we wish it to be distinctly known and understood, that we are not now opposing the formation of a church. ‘ But we must protest against the organization of a church in this ‘ meeting-house : The house in which *Essex Street church, only, has ‘ a right to worship*, if the words of a man, and of a Christian can be ‘ understood and relied on.

‘ We Essex Street Church, do most solemnly protest, in the presence ‘ of a just and omniscient God, before our Lord Jesus Christ, before ‘ angels and men, that we think it *unjust* to form and settle any ‘ church in Essex Street meeting-house, while the church in whose ‘ name, and for whose single benefit it was built and consecrated, ‘ exists. We appeal to this Christian Council, whether it is right ‘ and just, that Essex Street Church should be deprived of its privileges, by any means how specious soever, against the principles of ‘ Christian justice.

‘ We are Essex Street Church, formed out of this neighbourhood, ‘ as is our congregation also ; therefore, we think it would be sowing ‘ the seeds of division and trouble to place another church, not Essex ‘ Street Church, in this meeting-house ; which house Essex Street ‘ Church has a right to open whenever it pleases. And to encroach ‘ upon the neighbourhood of any minister’s labours is acting in opposition to the spirit of a long established ecclesiastical custom, now ‘ in force in this State.

‘ This meeting-house has been offered to members of other churches, thereby tending to *transfer the right* of Essex Street Church, ‘ without the knowledge or consent of said church, to said members, ‘ upon the condition that said church shall never again occupy said ‘ meeting-house. We have no intention to dispossess any individual ‘ of his property in said house ; but we contend for that right which ‘ Essex Street Church possesses, by Documents and Deeds given, ‘ in the names of deacons Parker and Melledge, on *behalf of the ‘ church*. And as proof of what we now assert, we have, as some of ‘ the members above referred to, know, offered to take said meeting-house, at the price, at which deacon Parker offered it to others.

‘ After reviewing the various Providences, which have been mingled in the train of difficulties, in which this church has been involved, we see none, which, we think, countenances the opposition now ‘ manifested, to the welfare of Essex Street Church.

‘ What we have said is sufficient for our purpose. We shall use ‘ no means but such as we have used already. The wrath of man ‘ worketh not the glory of God : and we know, we cannot succeed by

‘such means against the determinations of any body of men, who  
‘have no regard to right or wrong : but we look with confidence to  
‘this council for justice, integrity and candour : and it will be seen  
‘by God himself, by angels and by men, whether this day’s proceed-  
‘ings will bear this character, or not.

‘We declare again, and again, that we have no desire to resist the  
‘efforts of Christians, to increase the number of true churches. No !  
‘we would rejoice in such a sight. But we cannot believe that it  
‘would be for the glory of God, that a church already formed, should  
‘suffer any encroachments upon its rights to provide support for a  
‘church, not yet organized. We believe, that instead of dividing  
‘the followers of Christ in this city, it would be more for his glory,  
‘to unite with one heart, for the support of each other’s interests, and  
‘for resistance to his enemies, and to their’s.

‘This is, and has been, the most ardent prayer of Essex Street  
‘church. And we, casting our burthen upon our Lord, trust that he,  
‘who has by his providence, and by his grace, gathered us into a  
‘church, will continue to shed his light upon our path, and be a wall  
‘of fire round about us.

‘June 10, 1822.’

‘*To the Ecclesiastical Council assembled, in Essex Street vestry, by  
‘Letters Missive from deacon P. and other individuals, lately de-  
‘manding dismission to council from Essex Street Church, June 10,  
‘1822.*

‘Reverend and beloved Brethren,

‘The business before you this day, cannot be supposed, by any of  
‘you, to be an affair with which I have no concern. You do know  
‘brethren, it is an affair, in which my standing and labours as a min-  
‘ister of Christ, are involved. Four years, nearly, have I laboured  
‘in this city, my manner of life, my labours, and my success are be-  
‘fore you. Have you any charge to bring against me? can you fix  
‘on any part of my conduct, and say, as men of like passions, and  
‘being also yourselves, in the body, that I am worthy only of your  
‘opposition, or neglect. In glorying, I should speak foolishly, but  
‘the Result of council of the 19th of February, speaks distinctly on  
‘this head, which some of you know, and if any of you know it not,  
‘you are by no means qualified to act in the doings of this day. I am  
‘now speaking, and have to speak, not as the organ of the church of  
‘which I am the pastor, but as an individual minister, and fellow la-  
‘bourer with you, in the same gospel, and, herein, I must bear my  
‘testimony against the gathering of deacon P. with some others of  
‘the number, now soliciting your ecclesiastical aid, into church

‘fellowship. The standing and conduct of these persons in Essex Street church for the last several months, previous to their application for dismissal, have by no means been becoming the gospel, as some of you, brethren, also know. These individuals too, with the rest, for they are dismissed in a body, are dismissed, without any testimony to their good standing. These offending members should have been disciplined, but the church was so weakened, by their disorderly conduct, and finally, was so crippled by the result of the council, before mentioned, that it was unable to exercise its rights, and to discharge its duties. The moderator of that council, therefore, advised their dismissal without discipline, and so they are dismissed with all their wrong doing upon their heads. To such a dismissal my judgment never assented, but impelled by the seeming necessity of the case. I consented. But, brethren, it now falls upon you, to exercise some discipline, and, with these things before you, I cannot see, how you can take up these men, without doing it.

‘As it respects myself, as an individual, I have much, very much, against deacon P. and he knows I have. The direction in this case is plain, it runs thus, “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother,” &c. Deacon P. cannot but remember, that I have much against him; my family, too, have much against him; their wants, in hunger and nakedness, cry against him. The above direction may be retorted on me, but it does not, it should seem, apply to me. Deacon P. has no charge against me, he says himself he has not, he promises me “as good a character as pen can write,” and the above council under his instruction, as well, as by their own conviction, give me such a character. I have repeatedly offered terms of reconciliation to deacon P. he has always declined them, and, instead, has aggravated the sore.

‘Under these circumstances, I am constrained to ask, What hope there can be of peace and harmony between such churches as you are gathering into fellowship?—You are, it seems to me gathering into fellowship a people, with one at their head, who will not be disciplined; one who will not submit to the order and the authority of any church. Hence, I cannot wish you God speed in the proposed labours of this day. Yet, I pray, you may be directed to do what is right, and if I am wrong, in my views or my actions, I trust the Lord will show it me, and give me repentance.

‘June 10, 1822.

J. S.’

We must now present our readers with the Result of this organizing council, entire.



‘ An Ecclesiastical Council was convened at the vestry in the Essex Street Meeting House in Boston, on the 10th day of June, A. D. 1822, by letters missive from Nathan Parker and James Melledge, who have been deacons in Essex Street Church ; requesting that they and other professing Christians may be regularly organized into a Christian church.

‘ Present, the following churches by their pastors and delegates. viz. The Second Church in Newton, Rev. William Greenough, pastor, Dn. Benjamin Fuller, delegate ; First Church in Charlestown, Rev. Warren Fay, pastor, Dn. Thomas Miller, delegate ; Old South Church in Boston, Rev. Benjamin B. Wisner, pastor, Dn. Josiah Salisbury, delegate, Rev. Wm. Jenks, minister ; the Church in Park Street, Boston, Dn. Josiah Bumstead, delegate. The council was organized by choosing the Rev. William Greenough, Moderator, and the Rev. B. B. Wisner, Scribe. The council was opened with prayer by the moderator. The council then proceeded to attend to certain papers laid before them by the persons who signed the letters missive, and to two communications, one from a committee of Essex Street Church, the other from the Rev. James Sabine, pastor of said church, protesting against the formation of the persons dismissed from Essex Street Church on the fifth of April last, into a new church. The spectators were then requested to withdraw. The council being alone, after considerable deliberation, unanimously came to the following result, viz. whereas it appears from documents laid before this council that most of the persons who now desire to be organized into a regular Christian church have been members in regular standing in Essex Street Church, and were dismissed from said church on the 5th of April last for the purpose of being formed into a new church of Christ, and whereas two protests, one signed by a committee of the Essex Street Church, the other by the Rev. James Sabine, pastor of said church, have been laid before this council, in which it is stated that the “ standing and conduct of some of the persons in Essex Street Church for the last several months, previous to their application for a dismission had by no means been becoming the Gospel ;” the council taking into consideration the fact that these persons had been regularly dismissed, without discipline, by the Essex Street Church for the express purpose of being “ formed into a new church,” and that the allegation above quoted is altogether indefinite, and if of any weight, has been already submitted to a mutual Ecclesiastical Council in February last and dismissed by said council as not destroying or impeaching the Christian standing of the parties ; resolved that it is not sufficient to hinder their proceeding to the duty assigned.

‘ In the protests above mentioned was also contained a statement, that, by certain terms of contract in the sale of pews in the Essex Street meeting-house, previous to the late difficulties, the Essex Street Church still have the right to the disposal of said meeting-house. This question being in the judgment of the council a legal one, is considered as not fairly lying before them, and the decision of it therefore not incumbent on them.

‘ Taking then into view the whole ground, the council have concluded to embody the following professing Christians, who have applied to them for the purpose, into a regular church of our Lord Jesus Christ, viz.

*Males.*

‘ *Nathan Parker,*  
 ‘ *James Melledge,*  
 ‘ *Joseph Morton,*  
 ‘ *Marquis F. Josselyn,*  
 ‘ *Joseph Noyes,*  
 ‘ *Marcus Howe,*

*Females.*

*Eunice Josselyn,*  
*Mary Ann How,*  
*Mary Ann B. How,*  
*Martha How,*  
*Catharine Thayer,*  
*Deborah Howe.*

‘ The five males and the five females first named having exhibited to the council a certificate of their regular dismissal from Essex Street Church ; and the remaining two, Marcus and Deborah Howe, a certificate of their regular dismissal from the church of Christ in Halifax. The confession of faith and the covenant, proposed to be adopted by these persons as the platform and covenant of the contemplated church, were then read by the scribe and unanimously approved by the council.

‘ The persons above named were then called in ; the confession of faith and the covenant read to them ; and they having severally signified their assent to and adoption of the same were declared by the moderator in the name of the council, a regular church of our Lord Jesus Christ. Prayer was then offered by the Rev. Mr. Jenks.

‘ Voted, unanimously, that the scribe furnish the church now constituted with an attested copy of the record of the proceedings of this council.

‘ Voted, unanimously, to accept the above record as the true result of this council.—Adjourned sine die.

‘ Attest,

‘ **WILLIAM GREENOUGH,** *Moderator,*

‘ **BENJAMIN B. WISNER,** *Scribe.*

‘ *Boston, June 10, 1822.*’

We have had to do, heretofore, with only one council, which we denominated *the* council ; but as we are come into contact with another

council, and another result, and shall presently approach a third, we must for the sake of distinction, speak of *First Council and Result*, *Second Council*, and so on. With this provision, we shall proceed to bring into view the circumstances, of this *Second Council and Result*. And here we have materials to prove, that *Union Church*, afterwards so called, is not in good ecclesiastical standing, among the churches of our order, because we can prove the declared organization to have been *irregular—immoral—and unjust*.

*Article 1.* The declared organization was *irregular*.—It was brought about by a long train of *deception and artifice*. We ask our opponents to show the Christian public, *one fair, open, orderly step* taken by the deacon, by the first council, by the two churches, or by second council, as leading directly to the formation of this new church, and we shall be ready to admit, and the public will admit, also, the good standing of this *Union Church*; but if not we declare them illegitimate.—We need not go over the old ground of disorder and confusion, to establish this article, that is already before you. We will only glance at one artifice. The first council shuffle from the trial of the deacon's character, by saying, *His long standing, &c.*—the second council shuffle off the same way, and evade all direct roads, to travel through lanes and by-ways. Is not this *irregular*? When fraud will not do, then they have recourse to *force*. The church is broken by the iron rod of the first council, so as to be incapable of retaining these disorderly members, nor can she discipline them, either in retaining, or in dismissing them: the second council takes the advantage of this broken and weakened church, and in the plenitude of ecclesiastical power, proceeds to organize this mass of disorder; but is this regular and agreeable to the usages of the churches? Fraud and force are mixed in the proceedings of these councils. Dr. Woods, of the first council, advises this "afflicted and agitated church," to dismiss these dissatisfied members, without discipline, all disorderly as they are, and the second council, he says, will do with them what is right. Well, and what does the second council do with them? Why, it takes them just as they are, and by force of office declares them "*a regular church*." But let us compare this organizing result with letter of dismission. The letter acknowledges the application of 15 individuals, viz. 7 men and 8 women: these, all of them, *en masse*, are committed by vote, to the judgment or *acknowledgment* of council; the church also expects, that this council will sit in judgment before they are acknowledged: hence the church and pastor send to council protests and accusations. But there is no agreement between the doings of the church, so dismissing these members, and the doings of the council, so acknowledg-



ing them. This result acknowledges the offer of two individuals with letters from some country church, and accepts them, which is all proper enough, and when these two are added to the forementioned 15, we should expect to find on the acknowledging result 17, but instead of 17 we find only 12, viz. 6 males and 6 females; and also the result makes no mention of this want of order, it takes no account of this discrepancey. To lay no stress upon the omission of the females, let us attend to the omission of the brethren, two are omitted, viz. Samuel Randall and Joshua Bean: the former of these can say why he was not acknowledged on the result, as he has, it seems, been admitted to the new church since. Mr. Bean is neither named, nor acknowledged in the result, nor accepted by the new church, since. Here is something irregular. Seven men are committed to a council called by those same men, who have petitioned for permission to call said council, expressly for their organization; the council is called, and convened: but only 5 men appear and answer to their names, as expressed in the letter of dismissal, yet the council go on to organize this *part* of a *part*, this *schism* of a *schism*, without accounting to the church from whence they came, for this new rent in the little body they are about to acknowledge as "a regular church of our Lord Jesus Christ." Sirs, will you ask the old fathers of the platform, if this was their order!—But we learn, that Mr. Randall is, after the adjournment of council. ("adjourned sine die") accepted by the *new* church, or rather *fragment* of a church, indeed only the *fragment* of a *fragment*.—How is this, what its order? Mr. Randall was dismissed to a council, his own council; that council do not acknowledge him, they reject him, or they leave him out in their organizing result, his name does not stand there; we conclude, that he with Bean, who is classed with Randall, is rejected, and not acknowledged. Looking at this fact, as it appears on the docket of the result, we conclude, that agreeable to the prayer of the remonstrances, discipline has been applied, and consequently, Randall and Bean are not acknowledged, as fit persons to come into church fellowship. But after some time, we cannot say how long, Randall is reported to have been received by the new church; one thing is certain here, that this new church had no rule nor authority by which to receive this member, nor had this member any rule or advice by which to apply for admission. We now turn our attention to Bean. Mr. B. had just the same dismissal as the others had, the same as the deacon himself had, but he is not named on the result—the council take no notice of him, they notice and name five others, but not Bean: they do not acknowledge nor receive him; nor do they, by letter or note, send him back again to his original watch and care, they leave him out in the wide world, neith-

er elected, nor reprobated, by any distinct mark. What becomes of him we know not, all we know is that we dismissed him to a council, that council we know received the letter of his dismissal, and without any regular proceeding with him “adjourned sine die,” and we are left to conclude that Bean’s church standing is adjourned, *sine die*, also. But is this mode of proceeding regular? We have heard out of doors, and we give it upon such slender evidence, that the deacon, or some of his party, before organization, excommunicated poor Bean and forbade him coming to be organized, which accounts for the loss of him, in the result. If this be true, and if the council knew of this act of excision, it makes the matter worse, for it was the duty of the council to know what was become of him: the council may choose their alternative, in either case or in both together, the proceedings were *disorderly* and *irregular*: and if Union Church has no better foundation to stand upon than this, her standing is very doubtful, and she needs some better support than she as yet possesses.—When Park Street Church was organized, it was not by the rule of Union Church. When Essex Street Church in 1819 was organized in Boylston Hall, the claims and testimonials of the candidates were scrutinized and kenned over by learned divines, nor were they declared by council to be a regular church, till they had exhibited a very different order to that exhibited by the candidates of Union Church. If Park Street and Essex Street Churches were duly constituted, and regularly organized, it was by a rule very different, essentially different, from that by which Union Church was constituted, whence we conclude, that Union Church, so called, is a spurious and disorderly company of professing Christians, and not a Congregational church upon the New England Platform; and of course not *entitled to fellowship as such*.

*Art. 2.* The declared organization was *immoral*. The candidates for organization were accused and charged, with “conduct by no means becoming the gospel.” The council, with no better reason than the errors of the former council, screen them from discipline, and declare them in good standing in defiance of guilt charged and proved. This we hesitate not to pronounce *immoral*, and having a direct tendency to debase and demoralize the church of God. But it must be recollected, that the parties, so charging and accusing these candidates, *offer terms of reconciliation*, upon the rule of our LORD, Matthew v. 23, 24; and this council deliver them from this obligation, and send them to the sacramental table, with all their guilt upon their heads, with malice in their hearts, and their offended brethren crying at their heels. What immorality! What impiety!!

*Art. 3.* We pronounce this act *unjust*. The church dismissing these candidates, protest against their organization and settlement in

Essex Street meeting-house, the church laying claim to that building.—But the council waive a decision on these claims, leaving this decision to *legal authority*, yet proceed, per force of office, to organize these people on the prohibited spot, and some of the same men forming this council a few months afterwards, before any legal opinion was obtained, proceed to settle and install a minister in that very house, though they declare themselves ignorant of its merits, and in defiance of the protests and remonstrances of the oppressed and injured church. This we declare to be an *act of injustice*.

Taking a more general view of the principle upon which this Union Church stands, and considering this principle upon the broad scale of Christian morality, we cannot but pronounce its projection and organization, an outrage upon New Testament, and New England order; an outrage upon the principle so clearly laid down, and so contended for in the Result of first council. There the church is every thing—its interest above all *worldly and personal considerations*. But we ask what Union Church has to stand on *BUT worldly and personal considerations*? Here is a deacon, reputed for riches, and two or three others with him, who have a meeting-house in their possession, they come into possession of this house by *worldly policy and personal influence*; they have—worldly and physical power sufficient to retain it, at least for a time; and upon these *considerations ALONE THEY BECOME A CHURCH*. Let Union Church show, if she can, any other principle upon which she was instituted: let her parent councils show any other principle if they can. Indeed the fact of Union Church being a spurious branch, is evident upon her own history. After the lapse of a few months, from her organization, it was found by her creators, that the creature so formed was of no species, neither male nor female, that it had no capacity for propagating, and that all must come to a disgraceful end, without some new creation, or system of order and entity. Accordingly, Old South and Park Street churches, by a newly invented system of management, set off some ten or twelve brethren from their bodies, and send them to Essex Street, with full powers and capacities to neutralize and supersede the deacon, and his unpropagating creatures. These some ten, twelve, or more, brethren, undergo the form of being dismissed from their original connexions, and of being received into the new church: but laying aside all these blinding and covering formalities, we discover that these brethren, from the other churches, are to be *really* the church; and that all the form of organizing the deacon and his five colleagues was a mere farce, a mere pretext, by which Park Street and Old South might get a new meeting-house, on which they bestowed no labour, into their possession; and thereby have a branch



church of their own making, and under their own control. Upon this new order of things at Essex Street, a ministry must be established, which could not, it was found, be settled upon the deacon's own system; and how is this ministry to be established? Does this new church, as an Independent or Congregational church, establish this ministry? No they do not! Park Street and Old South are the spring head of authority and support. Some members of these two churches, enter into an engagement to subscribe a certain sum yearly for five years, to the amount of some five or seven hundred dollars, by which to support Union Church pastor. And now the thing stands out before the world; Union Church is a branch of Old South and Park Street churches; as organized it was nothing; it should seem it was intended to be nothing; except that it was to be a cover for all this management and finesse, by which these two churches might rob the original Essex Street Church of their meeting-house, and be enabled to put into that house a creature of their own. *Union Church is its name*, this name was assumed on the receiving of the new members, and so it is *not a Congregational church* upon the New England platform, but a non-descript society, upon a new Union platform. As the case now stands in its own facts and circumstances, let the Christian community judge, and we will abide by their decision.

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### LETTER IX.

State of the church in Boylston Hall—Settlement of Union Society—Trust Deed of no legal value—Doings at Mr. Green's installation—Remarks thereon—Arbitrary ecclesiastical proceedings censured—Why not connected with Union Churches—Sister brethren sought out—High ground taken by sister churches—Question in Convention; probable cause of its defeat and shameful fall—Hint to Mr. Green and his friends at Essex Street Meeting-house.

ESSEX Street church and society being now completely driven from their ground, and safely exiled in Boylston Hall, the new church begins to think of securing her settlement in the meeting-house. Boylston Hall people having no regular house of worship, and no means of procuring one, and being an afflicted and poor people must go down. The excitement, on their removal and expulsion, will soon be over, and laid to rest: the merit or demerit of the case will soon cease to be agitated, and the public eye will rest with complacency upon a people neatly housed, in a decent place of worship: persons, looking out for spiritual teaching and communion, will never think of going to a Hall over a place of public business; Essex Street house must attract, and the support of the ministry here, too, will be splendid; *three churches* are engaged to furnish a salary: poverty also, must soon overtake the Hall folks, and they of course must go down. Yes,

sirs, we saw and felt this and see and feel it still. But the LORD is a GOD of knowledge, and, by him, actions are weighed. And He hath said 'Though hand be joined in hand, (wrong doers) shall not go unpunished.' But 'he that hath clean hands (though single handed) shall be stronger and stronger.' To that GOD, we committed our cause, and in him we still rest. God is our witness, that we do not lie. The new settlement of the meeting house is now to be considered. Essex Street church, from the first, were obliged to stay themselves with the deacon's promises. He promised to secure the house to the church, he promised to do it at some future time, when his money should be secured to him. To some pew purchasers he gave deeds, to others he gave none, but both were promised security, and both it seems were equally secure, for the pew deed as Mr. Melledge declared to Mr. G. *was not worth a feather*. Hence Union church cannot be satisfied with the deacon's promises, she must have something more: sundry members from Park Street and Old South came to Essex Street, in order to possess and control the meeting-house, and they are determined to have the matter secure; *they cannot trust the deacon*; though *his long standing raises him above suspicion*, they suspect his promises to be *not worth a feather*, and so they proceed to fasten him by seal and sign manual.

Essex Street new society, or Union Church as it is more properly called, for a Congregational church we are persuaded it is not, is now said to be settled and established by a *Board of Trustees*, or a *Trust Deed*, authorizing a certain number of Trustees to act between the Proprietors of the house, and the church. The duty of these Trustees is to see, that the Proprietors do not control their property in said house, not in the way that is usual with pew holders in meeting-houses, in general. The letter of the Deed runs thus, "*It being well understood, that no proprietor of pews, who are not members of said church (Union Church) shall ever have a voice or be allowed to take any part or to act in the said business, either directly or indirectly, and that their title and right, interest and property in pews shall ever be subject to these incumbrances and restrictions and reservations.*" The declaration in this Deed is very plain; no one can mistake its meaning—it plainly says, that pew proprietors shall not have any control over their property, as pew proprietors usually have. We have now to show, that the spirit of this deed, and its action, are in defiance of high authority. First, this deed is in defiance of ecclesiastical council; for the council of Essex Street, February, 1822, declare in their Result, that the proprietors of the house *must control their property*; they give this as their opinion after they knew that the deacon had, under his own hand, given the pew proprietors'

right to the church ; still they say “ *of course* ” it must be so. it is in the nature and fitness of things ; we suppose the council meant, a thing in the *course* of law and justice, and indeed this opinion of the *course*, which might be taken, induced, in a great measure, the church to withdraw from the meeting-house. You see, sirs, that it is a settled maxim with Dr. Woods and his council, that the proprietors *must of course control their property*, which is in direct opposition to this new deed. Had the parties in Union Church establishment, only consulted this Result of council, and they ought to have so done, for it was a child of their own, they would not surely have gone counter to its express testimony—this Result is their strong hold, by it they jostled the original church out of the meeting-house, and then, in defiance of that church, wriggled themselves in. Either this Result is a fable, or the Deed of Trust is, they may choose their alternative. And this comparing of the *First Result* and *First Deed*, at once goes to show, that the standing of the Union Church is at least doubtful. If the opinion in the said Result be correct, namely, *that the proprietors must control the property*, then Union Church cannot control it, and the Deed is a deception. Or, if the doctrine asserted in the Deed be correct, then, the control of the property is with the original church, and that church is in the first legal possession of it, and the assumptions of Union Church are illegal and unjust. Here again, our oppressors may choose their alternative. But, sirs, we lay no stress upon the opinions given in that Result of council, it is so inconsistent with itself, as we have already seen, that little dependence can be placed upon it. We shall therefore, in the second place, look at the standing of Union Church, through the medium of STATUTE LAW. There is but one law in Massachusetts for the control of property in meeting-houses, of the standing order : every statute, granted by the legislature to religious societies, gives the control of the property to the proprietors, and not to the church : and even in those societies, of any age, to which no statute or act of incorporation has been granted, even in these, the property is controlled and managed in the same way as where the statute is possessed. This is the *LAWFUL* way of managing meeting-house property, and to manage such property, as this Deed directs, is unlawful, not only wanting in law, but against, and opposed to law. This is evident, from the Legislature refusing to grant the petition of Essex Street, in the year 1820. Essex Street prayed that the church might control the property, the Legislature said *it was unconstitutional and unlawful for the church to control the property*. But the advocates of the Trust Deed say, that this Deed is law, and lawful enough to secure this right and privilege to Union Church. But we ask whether an



attorney can sit down, in his private office, and prepare a deed that shall have a legal character, which the General Court cannot give? Can a private man or, any body of private men, make a thing lawful, which the Legislature cannot make lawful? But still further. The advocates of this Deed-scheme assert, that pew proprietors in meeting-houses, can give up the control of their property to a certain number of members in a church, with as much propriety, as possessors of property, in other concerns, can give up their rights and privileges to whom they please. If they can, we ask by what law? The Legislature says there is none, and this Deed itself says there is none: for this Deed for want of *statute, custom or usage*, sets up itself for law in this case, and says, that the proprietors shall not exercise their rights, and it makes them sign an instrument in which they promise not to exercise said rights, and then to strengthen this weak place, says, that if the proprietors should go from their promise, and assert their rights, then this Deed—this unlawful Deed, shall be set up as a bar against the suit; which amounts to this, That, that which is *unlawful*, shall be set up against that which is *lawful*. Still it is urged that pew proprietors may give up their rights if they please, as well as other men: and it is admitted that pew proprietors may decline to exercise their ecclesiastical franchise and right if they please, but they cannot give that franchise and right to the church, because the Legislature says, that the church has no legal capacity to receive and exercise them. If the pew proprietors will give up their property to the church, or to chosen individuals, in the church, if the proprietors will convey as a gift their property, right and all, to others in the church, or out of it, it will no doubt be admitted; but this is not what the Deed goes to effect: the object of this deed, is to hold the pew proprietors to the possession of their property, and to tax them upon it, as is the case in all lawfully constituted societies, and then deprive them of their right to vote upon the application and use of their property, *which is altogether UNLAWFUL*: and if Union church has no better foundation than this to stand upon, it is an unlawful and unconstituted cabal; and no church, nor religious society, of the standing order.

But if it could be admitted, that this Trust Deed were a legal and constitutional instrument, in itself considered—the way, in which this particular case has been gotten up, and the Deed, executed, has been irregular and unlawful. Before this Deed was prepared, it is presumed the deacon will admit, that the proprietors had all those rights common to pew holders, for this Deed was designed to take these rights away, which this deed could not be expected to do, if the proprietors had no right to surrender: it must then be admitted that the

proprietors had these rights when, and before, this Deed was contemplated. It will then be admitted, that these rights could not be taken from the possessors of them, without their consent—and that such consent, if obtained of them, must be obtained in a legal and orderly way, *that* legal and orderly way must be, in a duly called and regular assembly of said proprietors, at which meeting every proprietor has opportunity to attend, by knowing when, and where, and for what, the meeting is to be held. Now, sirs, we can prove, from the affidavits of several of these proprietors, that no such meeting was ever held, and, that these several proprietors never knew any thing of this Deed till it was said to be executed, and was absolutely recorded in the Register's Office. The deacon's plan of doing public business, as we have usually seen, was never by public and legal meetings. So here, this New Deed cannot be contemplated and resolved upon, in legal assembly of the proprietors; but a written proposal was handed round to several of the proprietors, with a statement, that this proposed measure would make the property at Essex Street more valuable, without which it must go down; this statement drew some into the snare, and they signed this proposal, which they have since repented of, and still declare, that this was a deception practised upon them by the artifice of the deacon, and his friends, in "sister churches." So the matter turns out, at last; at first, the deacon says his proceedings are for the "*glory of God*:" Mr. Morton is instructed to say, that the usefulness of the minister, and the *cause of the dear Redeemer* require these steps: the council say, that nothing can be considered but the spiritual interest of the church: *now*, it is to make the property good, and to secure the meeting-house interest. O tempora! O mores! It is needless to say, that such a deed, so prepared and executed, is of no legal value. This Deed, sirs, we afterwards learnt was gotten up drawn out and approved of and we may add, executed, by sundry *brethren of the sister churches*, without Essex Street Church being consulted or acknowledged, in the matter at all. And we are sorry to see so many fair names—names of fair, and even high, reputation, subscribed to this illegal, unjust and irregular proceeding. We are satisfied, that these gentlemen whose names are attached to this Deed, were for the most part, deceived, and cajoled; but it is to be lamented, that they had not taken a solemn review of the transaction, before they suffered themselves to be embarked, in so unhandsome a scheme. Thus the evidence is before you, and you shall judge, whether Union Church has any legal and orderly standing, among the Congregational churches of Massachusetts.

Upon this declared settlement of Union Church, a minister was to

be sought, and the Rev. Samuel Green of Reading, was fixed upon, and called. While the matter was pending, Mr. G. was called upon seriously, and begged with seriousness, to go to Boston and look into the case *with his own eyes*, and judge with his own judgment. Mr. G. received these hints in a very becoming and Christian like temper, as he acknowledged they were given, but had evidently made up his mind upon the subject, with only *ex-parte* evidence before him, and so he concluded to settle at Essex Street. The day for Installation, and council elect, being made known to us, we thought it proper to address the members of that body, and inform them, that we considered ourselves aggrieved by such a proceeding, especially, as a new minister was to be settled among a people, who had not done justice to us, as a church, nor to our minister, as their former pastor and teacher. The following is the document sent as a circular to council elect, which is the *third council* now upon our memoir: by this paper will be seen the steps taken with the deacons, on this occasion.

*‘ To the Council Elect for the Installation of Rev. Samuel Green at  
‘ Essex Street, Boston.*

‘ A desire that there should be no breaking in upon the solemnities  
‘ of Mr. Green’s installation, induces the dispatch of this circular.  
‘ The under-written document will show to Council elect the state of  
‘ matters at Essex Street, and prevent any just complaint in future, on  
‘ their part, that they were taken by surprise, or called, unprepared, to  
‘ answer in a question, which they did not consider to be in agitation.  
‘ The Essex Street church, congregation and pastor (now worship-  
‘ ping in Boylston Hall,) consider themselves as a body injured, op-  
‘ pressed and maltreated, by a series of measures, systematically pur-  
‘ sued by the Society occupying Essex Street meeting-house. For a  
‘ year past, the said church and pastor, though officially declared to  
‘ be in good standing, have been uniformly, by said society in Essex  
‘ Street. and their abettors, slandered, scorned, and contemned. Ev-  
‘ ery petition for a fair hearing has been, and still is resisted, and in  
‘ such a way, too, as might be deemed almost impossible in the con-  
‘ duct of professing brethren. One opportunity more offers of mak-  
‘ ing complaint; and an appeal again is made to an Ecclesiastical  
‘ council, which it is said, and thought, by many, cannot be made in  
‘ vain. As the matter yet stands. Essex Street Church think, there  
‘ is no way open for the proceedings contemplated on the 26th of the  
‘ present month. Your kind and righteous offices in the case are  
‘ humbly solicited. The case is introduced in the following docu-  
‘ ment, which has been laid before those whom it immediately con-  
‘ cerns, but without being regarded.’



‘ (Copy of Document sent to Society in Essex Street.)

‘ To Messrs N. Parker & J. Melledge late Deacons of Essex Street  
‘ Church, or others whom it may concern.

‘ Whereas it has been reported to this church, that the Society occupying Essex Street meeting-house, do intend, and are about to settle a minister in said meeting-house. This church is also informed, that in consequence of said purpose of settling a minister, pecuniary arrangements have been making, with sundry pew proprietors in said house, who are still united with Essex Street church and congregation; and that in consequence of these arrangements, the said pew proprietors will cease to urge the right of Essex Street church, in having an ecclesiastical claim upon said house. This church believe it to be incumbent on them to declare it as their opinion, (in which opinion they are happy to be supported by clergymen, and many others of undoubted character,) that the way to the intended settlement of a minister is not fairly opened, until some pecuniary arrangements are made with our pastor, Mr. Sabine. This church cannot but feel the great inconvenience, and even damage, they have sustained in being necessitated to remove from Essex Street meeting-house, especially, after so much labour on their part consecrated to that building, and do consider themselves as entitled in justice to some acknowledgment; but this they are willing to waive. Yet when they call to mind the principal, procuring, and more immediate, cause of their calamity in the UNWARRANTABLE ADVICE (though we think it might have been an error in judgment) for the dismissal of our minister, given by the Council of February, 1822, they cannot but press the importance and justice of said Society meeting our pastor’s claims. It must be remembered that the said Council of February, 1822, in their Result declare, that, *In consideration of the various sacrifices which Mr. Sabine HAS made, together with the circumstances of his family, the Council think he is entitled in justice to some pecuniary consideration.* This church, with many others, cannot but be struck with the distinct phraseology of the passage just recited, namely, that Mr. Sabine is entitled in justice to pecuniary consideration for sacrifices which he HAS made, not which he is yet expected to make. Those sacrifices which he may yet be expected to make, the Council consider in a subsequent article, thus, *In case he shall comply with the advice given, and in case such compliance shall render it necessary for him to leave this town and remove to some other field of labour, then, we do unitedly give the ADDITIONAL ADVICE that there shall be granted to him the amount of a year’s salary, a thousand dollars.* It is the opinion of this church, in which opinion they are supported by observers, that all the pe-

‘cuniary damage which would have resulted to Mr. Sabine from being  
 ‘compelled to leave the town, has fallen upon him in the *new field of*  
 ‘*labour* he occupies, though he has not left the town, and that this evil  
 ‘has fallen upon him through the *ADVICE* given in that Result, and  
 ‘that this advice was not warranted, (though we still think it might  
 ‘have been an error in judgment,) this church can declare, not only  
 ‘from their own knowledge, but can prove, from the testimony of cler-  
 ‘gymen, and others, present at the church meeting when Council was  
 ‘mutually agreed upon.

‘These circumstances therefore taken into consideration, induce the  
 ‘church to declare, which they do by unanimous

‘Vote. That it is the opinion of this church that the people occu-  
 ‘pying Essex Street meeting-house cannot, in justice, and in the face of  
 ‘God and man, proceed to settle a minister, till they have paid Mr.  
 ‘Sabine the sum awarded him by Council; and that they do justify  
 ‘Mr. S. in making application to the Society in Essex Street for it.

‘Voted again. That Messrs. Young and Edwards be a Commit-  
 ‘tee to wait on the Society in Essex Street, or any of them whom it  
 ‘may concern, with the claim of Mr. Sabine, and to receive their re-  
 ‘ply.

‘Done in the meeting of Essex Street Church, March 10, 1823.

‘T. E. Clerk.

‘J. S. Moderator.’

‘To Messrs. N. Parker & J. Melledge, late Deacons of Essex  
 ‘Street Church, or others whom it may concern.

‘GENTLEMEN,

‘By the above declaration and votes of Essex Street Church, you  
 ‘will perceive the object of this address. Messrs. Y. & E. are my  
 ‘agents to claim and receive the sum of one thousand dollars award-  
 ‘ed me by Council. I think you will consider this measure as peace-  
 ‘fraught, and I trust that by compliance you will prevent the neces-  
 ‘sity of any other appeal.

‘Gentlemen, your’s respectfully,

‘J. S.

‘Boston, March 12, 1823.’

The following letter from Mr. S. accompanied the circular.

‘To the Rev. Professor Woods.

‘Rev. Sir,

‘The unsettled state of affairs at Essex Street I presume is well  
 ‘known to you. But you must perceive, that things cannot remain so,  
 ‘if you will proceed to the installation of Mr. Green. I am persuaded,  
 ‘that you could do much towards setting things right. The long and

‘ industriously propagated story, of my having *gone from result of Council*, is at an end. Gentlemen who were present at the church meeting, when Council was agreed upon, openly exonerate me from any obligation to abide by the advice given in that result, and that because, as, I always declared (even in your official presence) the said result was quite aside the question I had agreed to meet. But the injury sustained by me, and the church, is great, as you know. We ask remuneration. We want a meeting-house, but have not ample means to raise one. Sixteen months labour I gave towards that house erected in Essex Street. I cannot give the same labour again, towards another house, till I have been repaid the sacrifice made in the former house. You speak of my “Sacrifice” and of my title “in justice to pecuniary consideration.” This, sir, is what we now demand, and we expect it upon the honour of your Result. Our claim is increased, by the damage we have sustained from the mistaken view of that result, and indeed, whatever be the view taken of the subject, our claim is increased. My “family,” of which you speak also, is plunged into distress, their affliction and their wants are numerous, nor is it in the power of my people to make up deficiencies, occasioned by such means. Will you, my dear sir, look to these things immediately. I say again, you can do much, and the church of God looks to you for help, and for countenance.

‘ J. S.’

Mr. S. in his own name, addressed them on their session, in the following note.

‘ *To the Council, in session, for the Installation of Rev. S. Green, at Essex Street, Boston.*

‘ Rev. Moderator,

‘ The circular, of which you were in possession a few days since, introduces the subject of this address. The state of affairs, at Essex Street, can be no longer a secret withheld from you. It was a desirable object, that nothing should occur to interrupt those solemnities, to engage in which you are assembled this day. But it is to be declared to you, down to the date of this morning, that the way is still unprepared for the installation of a minister at Essex Street meeting-house. The society, assembling in that place, have not met, nor even noticed, the claim made by vote of Essex Street Church, in behalf of their pastor. It only remains for me to say, Rev. sir, that I have relied on the *honour of the Council* of the date of February, 1822. “In justice” the Result of that council says I am entitled “to pecuniary consideration,” but that consideration I have as yet



‘ demanded in vain. It will be unnecessary for me to go into detail, at this time ; to several members of council the whole matter is well known ; I only appeal, therefore, to their justice, and sense of propriety. If I am denied before you, I am compelled to appeal to a higher tribunal—the consequences must fall somewhere, and doubtless they will fall finally on the delinquent. The steps you are now taking, sir, are such as must drive asunder the best interests of the orthodox churches of this city. The error fallen into on February 19 and 20, 1822, led to the disorder in the projected organization of a Union Church, June 10, 1822—the error acted upon, and persisted in, at this organization, produces the council for installing Mr. Green this day, and where this matter of error is leading to, it becomes you to look.

‘ In consideration of all the circumstances, particularly, my objection to the proceedings, contemplated this day, I am desirous to be heard by counsel, before your ecclesiastical body, and do, therefore, wait to be permitted so to do. J. S.’

These appeals and remonstrances resulted in the following brief paper, handed to Mr. S. by a committee.

‘ A communication from the Rev. Mr. Sabine having been read, Voted, that on reading the document laid before the council by the Rev. Mr. Sabine, the subject, as relating solely to a pecuniary claim against individuals, appears to be one, which the council cannot properly consider. Voted, that the Rev. Mr. Cornelius, and deacon Evarts, be a committee, to communicate the above vote to the Rev. Mr. Sabine.

‘ A true copy from records of Council.

(Signed by the Scribe.)

‘ *Marlboro’ Hotel, Wednesday morning, 11 o’clock, March 26, 1823.*

We have but one remark to make on these proceedings, and on this communication. There are no less than five reverend gentlemen, on this installing council, who were on Mr. S’s. trying council, these five clergymen, in unison with their colleagues in the trying council, raise Mr. S. above all accusation, and award him a sum indefinite for sacrifices made, and a thousand dollars for damages then coming upon him by their result—this sacrifice and damage Mr. S. endures, and of this, he complains to the same gentlemen united with others in a new council, convened, expressly for the purpose of adding to Mr. S’s. damages ; but now they declare by vote, that this “ pecuniary claim ” they “ cannot properly consider.” Sirs, will you give us your opinion, on this new article, in the progress, and proceedings of ecclesiastical council ? will you inform us, upon what moral principle

these reverend counsellors, advise, and vote, an acquitted brother damages, and then advise and vote that they “cannot properly consider” that brother’s “pecuniary claims?” We have only to add, on this article, that here is another proof, at least strong ground for presumption, that the award of a *thousand dollars*, and *pecuniary consideration* advised, in the first Result, were all a deception, “part and parcel” of the deacon’s devices.

We are now come to a period of our history, that will give an answer to your last inquiry, “Why we are denied the privilege of “meeting, and taking a part, with the Union Churches, so called, in “Boston, when assembled for the purposes of social worship in their “prayer meetings.” You must have perceived, sirs, that on the part of sundry members, *in sister churches*, and the most influential of them, too, there has been a constant striving, to put down and shut out the church originally settled in Essex Street: to accomplish this, the Union Church was fabricated, and out of this fabrication arose the “Union Churches so called, in Boston,” to use your words, and indeed, your phraseology is correct, for Old South, Park Street, and Union Church, have been repeatedly represented, as such: many a fulsome paper have we seen in the public prints, setting forth the high standing and spiritual prosperity of *the three churches*, in Boston. We must not conceal, that we might have come in for a *humble* share of this glory, if we could have played the hypocrite, and have dissembled: if we could have held our peace, upon the iniquity of Union Church proceedings—if we could have declared *that* to have been false, which we knew to have been true, or *that* to have been true, which we knew to have been false—yes, sirs, then we might have added an unit to the *Union Churches*—But this was impossible; to have acknowledged Essex Street people, and to have gone with them to their solemn feasts, would have been for the family of Naboth to have accepted an invitation to feast and to play, on Ahab’s accession to their father’s vineyard. From the monthly concert of prayer, you have seen, we were begged to withdraw, by *some members of the churches*, and begged to return by the ministers themselves, and though we think, this act of the ministers entitles them to our respect, yet we can hardly say which is best, to go to the concert, or to stay away: every body must see, if we go, that the *concert* is more in name than in reality. Christian love, in the harmonious exercise of all good feelings, is a fine thing—but the mere appearance of it, the feigning of it, what is that! it is worse than open hostility. As to union of pulpits, there can be none; no exchange between the Hall and the two churches: these, “some members of the churches,” will not suffer Mr. S. to appear in their pulpits, so that there is no com-

munion in theology, any more, than in devotion. This, then, is the best account we can give of our non-intercourse with "the Union Churches, so called, in Boston."

You perceive, sirs, that through the greater part of our memoir, we have had to complain of irregular, unecclesiastical and undisciplined, proceedings, on the part of our opposers, and oppressors. Our adversaries have seldom come out boldly in the face of day; either themselves, or their measures, have usually been under some disguise, or fictitious appearance. We have never had a fair view of our adversaries: we apprehend the deacon, and suppose we have him in a tangible shape, and behold, Mr. Codman appears; we appeal to him, but he has no authority from the deacon: he only acts as a private friend—we return to the deacon, and then, to elude our apprehension, he raises up a majority of the church, and society—we look for these, but find, that neither of these bodies have been in session—again we return to the deacon—then he assumes the interference of "*some brethren of sister churches*"—we appeal to these sister churches, but our appeal and remonstrance are in vain, these *sister brethren*, are in the dark. and these sister churches conceal them. Now, sirs, we intend, to fix your attention a little on these "*Brethren of sister churches*," and we must call upon you to assist us in bringing them to light. These "*Brethren*" first are heard of on the 8th of January, 1822 (see page 33) when by their "advice," our first regular church meeting was set aside. These "*Brethren*" are heard of again, when they confer with the deacon, on the purchase of the meeting-house. These "*Brethren*," or some of them, are named in Essex Street vestry, when the Trust Deed for Union Church is to be accepted. A list of these "*Brethren*," at least the names of some of them, is to be seen now in the Register of Deed's Office, on the record of this said *Trust Deed*. Having opened these sources of information, we shall leave these "*Brethren*" with you, at least for a time, while we endeavour to show you into what a state of trouble and shame these proceedings, of *Sister churches*, or *sister brethren*, have brought the church of Christ, and the orthodox religion, of Massachusetts.

We wish you, gentlemen, to impress upon these "*sister churches*" their great responsibility, from the high ground they have taken among the Congregational churches of New England, but especially of Massachusetts. On this high ground, Park Street stands on the summit, and it is by her means, that Old South has been drawn into a variety of measures, which that respectable and venerable society had never thought of, but for the persuasions and machinations of her young sister, or daughter, at Park Street. This aspiring church aims at precedence and rule, and if it were content with a moderate share,



its swellings and assumptions might be borne with, but when we look at its strides, its iron hand, its threatening aspect and after all its incompetency, we are compelled to speak in terms, which we should rather have repressed. The incompetency of this church to what it has undertaken, and the way in which it has been shorn of its glory, demand a timely stricture, especially, as these things may be found to connect themselves more closely with our history, than many are aware of.

Two years ago, from last May, it will be remembered by many, that Park Street made great efforts to assemble a large body of the clergy in Convention, accordingly, provision was made for their entertainment; and a much larger number of orthodox ministers assembled, than was ever known, on any former occasion. It was presently seen, in convention, that the Trinitarian churches far exceeded, in number, those of the Unitarian faith; and that the ministers of such could, at pleasure, out vote their liberal brethren, on any question that might come before Convention. On this session a question was proposed, *on the character of a Congregational Church*, which excited no small uneasiness in the great body. This question, every one could see, came from Dedham, or by occasion of the church, in that town. Great opposition was manifested to the trial of this question, both, by many of the liberal, and, by some of the orthodox clergy. It was however loudly declared by some, *that the time was come, or near at hand, when Trinitarians and Unitarians must divide in Convention*: and it was intended, that the question should be left in due form, for consideration the next year; but owing to some informality on the part of its advocates, the question fell through. The year following (1822) the question was revived and introduced in a new shape, namely "*What constitutes a Church of Christ, with which Christians may hold communion, and be warranted in acknowledging, as such?*" This question was fixed for discussion, with great eclat, for, a still greater number of orthodox were present, than on the former year. A Committee was chosen, to whom the subject was referred, with instruction to report next session of Convention. The circumstances of this session need not be delineated here, they are all so fresh upon your minds. But the character of the Report, and the way in which the question was put down, have excited the greatest surprise, and indeed, it must appear strange to a person who has seen nothing but the vast preparation, on the part of Boston orthodoxy, to meet this Report, and support its character, in the face of all opposition. But the trembling, and hesitancy of the Committee, upon the call for the Report;—the tameness, and indecision of it, when its contents were opened—and, last of all, the unconditional

submission of the orthodox party in its disgraceful fall, prove, at once, that this Report was not the thing intended, and promised, when the Committee was raised to consider, and report upon, the question. The great object avowed then, was, *a distinct line of demarkation between a christian, and an anti-christian church.* The grand inquiry then is, *What could have diverted the Committee from this object?* Had the Committee found out that it was a mere party question, with which Convention had nothing to do? If so, would it not have been well for the Committee to have so declared their conviction, and so to have returned the question back to their constituents? But to bring in, in due form, such a Report, and after a feeble and timorous attempt to gain acceptance, all its advocates to run away, and leave their darling to be kicked about on the floor of Convention like a reprobate, is passing strange. The question abandoned thus, must leave the churches and the public, to surmise and conjecture any thing, the imagination may invent, or create. Upon this ground, we are at liberty to show our opinion, and we offer only an opinion, we do not vouch for its accuracy, but of our opinion you will judge. We have an impression, that had this question, on the character of a church of Christ, been discussed and reported upon, before the fabrication and settlement of *Union Church in Essex Street*, the Report had been the very thing promised, and there would have been the exertion of every nerve, to have carried the measure. The question was placed in the hands of a Committee in May, *Union Church* was instituted in June following: Dr. Woods, who was chairman of this Committee, was privy to all the measures taken by *Union Church*, in their gathering and settlement: he, with some others in his Committee, knew very well, that *Essex Street Church* was outraged in all her privileges by the institution and organization of *Union Church*. He knew, also, that *Essex Street Church* would avail itself of every opportunity, by which to protest against the standing and character of *Union Church*. He knew equally well also, that the *Union Church* case could be laid before convention, and that it was a very proper case, to be considered along side of the question, "*What constitutes a church of Christ,*" &c. It required no deep penetration into a speedy coming futurity, to foresee, that this said *Union* case might meet the discussion of the famous question, and be very likely to overthrow it. We do not say that this circumstance was agitated in the committee, or that it was foreseen by them, only, we say the thing is likely, and so the conclusion is natural. Thus far our opinion. Now, sirs, we will state a fact.—The whole of *Union Church* case was made out, and was in the hands of a member of convention, by whom it would have been introduced to that body, and offered, as

a comment upon, "*What constitutes a church of Christ,*" &c. The origin of Union Church—the way in which it was forced into visibility—the doings of council when organized—its after creation out of the two Boston orthodox churches—the installation of its minister—the settlement of the society by Trust Deed, &c. &c. These articles would have formed a curious comment upon, "*What constitutes a church of Christ*"——Now, sirs, this is the way we account for the inglorious retreat of the committee before convention, and for the defeat of their long promised Report. If these reasons, however, are not satisfactory to the orthodox, let them come out boldly and declare the whole truth on the subject. But whether these reasons are declared or not, there is one thing the public knows already, namely, the incompetency of Park Street to manage the orthodox churches of Massachusetts, and her equal incompetency, to overrule and counteract the growth of sectarianism, schism, and heresy. Churches and ministers are exceedingly mortified to think, that Park Street should be at such pains and expense, to bring clergymen from the utmost boundaries of the State, only to witness the religious imbecility of Boston, and expose sacred characters to the smile of their theological adversaries and opposers. We earnestly beg our elder sister at Park Street, to review her late proceedings, in regard to religion, in general, but more particularly, in regard to us as a sister church; we think, upon the review, she will not justify all her own measures and conduct, in relation to a poor and afflicted people, who have often sought an asylum under her maternal wing. And if she can make out a case, and will condescend to do it, in which we have gone from the spirit and order of the gospel, we shall cheerfully listen, and we hope we shall be as ready to make confession and ask forgiveness. But we do still think, that at present the standard of morals is too low among that people: they talk of evils, and mischiefs, and disorders, among professors, being *overruled* for good, we had rather, that they would leave God to overrule the *wickedness* of the *wicked*, while they do the works of righteousness, as it becometh the righteous always to do; and then, they need not concern themselves, about consequences. This is the straight forward track for all the people of God, but as for them that turn aside to crooked ways, the Lord shall lead them forth with the workers of iniquity.

We have only a word to Mr. Green, and his serious friends, and then we relinquish our hold of your attention. Mr. G. and his friends who came to Essex Street, ought to have known, that they did not come to that meeting-house to *join*, and to *build up* a church, but to *make* and to *constitute* one. The people they found at Essex Street they should have known, were not a church of Christ, nor entitled to



any standing in a church: they were only a few undisciplined, and disorderly individuals, who having a house in their grasp, had been taken up in a disorderly way, and made the occasion of bringing Mr. G. and others to Essex Street, in order to raise a new church, to the damage of the old one.—We think, sirs, this was calling Mr. G. and his friends to a most serious responsibility, a responsibility no less, than to gather grapes of thorns, and figs of thistles. How can that which is wrong at the root, grow out right in the fruit? Mr. G. must know, that the meeting-house in which he worships, with his people, does not belong to them, but that a church and society, acknowledged as such, have been driven out and persecuted, in order to make room for him, and his people. Mr. G. must know, that the people and minister, so deprived of their house, are poor and unable, as yet, to furnish another house: and that in consequence of this deprivation, the church and people hold precarious existence, but for THE EVER-LASTING COVENANT. Mr. G. must know, also, that Essex Street church, minister, and congregation, have a serious account, yet, to settle with him, and his people!

#### POSTSCRIPT.

Reviewing the whole of the foregoing, we have to beg of you, sirs, and others, who may become our readers, to look strictly, and with observant eye, into the *facts and circumstances*, which have formed the principal subjects of our Memoir. On these we have been particular and minute, and for the truth of these, we are ready to vouch. As to some points of minor import, such as relate to, rather than such as form a part of our history, on these we have spoken to the best of our ability and means: but the merit of the whole question lies between these two or three simple facts. *The disorderly and unrighteous measures, by which trouble was brought into the society.—The dishonourable proceeding and result of Council, February, 1822.—The unjustifiable way in which we were driven from our meeting-house, and prevented from returning to it.—The unecclesiastical method by which Union Church was gathered and settled, with the illegal and unconstitutional measures by which the meeting-house was delivered over to Union Church.—And the withholding of award for services performed, sacrifices made, and damage sustained,* are the articles, which if satisfactorily proved to you, gentlemen, will give us a claim upon your sympathy and support, and entitle us, no doubt, to the good opinion and patronage, of the enlightened public. To finish our testimony upon the articles of complaint we must furnish the substance of the affidavits taken by some of the pew proprietors, on their property, in Essex Street meeting-house.


The first deponent says, That he is a pew proprietor in Essex Street meeting-house ; that he bought his pew at public auction ; that he paid for it, part in cash, part in mechanical work ; that he called upon the deacons for a settlement, to receive his deed, and to balance account agreeable to the conditions on which he bought the pew ; that the junior deacon told the deponent that they had charged him with the pew, and had given him credit for the money he had paid and for the account he had rendered. The deponent desired the deacon to show him the account books, on which the deacon hesitated—after which the deacon brought them forth and opened them on the table—upon the deponent's advancing to look at them, the deacon immediately shuffled them up in his arms, and in haste carried them out of the room, without suffering the deponent to see the account. On the deacon's return the deponent requested a title deed of the pew, such a deed as had been given to others who had bought at the same time as the deponent had, this request the deacon refused at once, but offered a deed under a new organization, as he said, of the society—an organization and deed of which the deponent says he knew nothing, on which he had never been consulted, nor notified with the pew proprietors to consider and vote upon, neither had he an opportunity to represent his property in any way whatever. The deponent farther declares that he never gave any one authority to act for him in the business, unless it was in signing a paper handed to him, by a pew owner, at a moment when closely engaged in business, which paper he read very hastily, supposing it to contain a proposition, on the part of some pew owners, to adopt a different kind of management in the affairs of the meeting-house. which the gentleman, who brought the paper, said was the case, and added “ that the property was growing worse and worse, every day, and he thought this plan would raise it in its value.” With these impressions, the deponent signed the paper, but never with a view to authorize a number of men, to deprive him of the right of representing his own property in legal meetings of the pew proprietors.

Second deponent declares, That he was induced to join the society, then small, at the solicitation of a gentleman, whom he did then and still does much respect. That he, the deponent, contracted to do certain work in the meeting-house then building, or about to be built.—He agreed to take for work, two thirds in cash and the remainiug in a pew or pews ; a pew the deponent acknowledges to have been put in possession of, of the value as agreed upon, with the promise of a deed, whenever called for : but delaying to call for the deed was frequently told by the deacons that it was ready, of which declaration on the part of the deacons he has witness. The deponent at length called on the deacon for his deed, but was informed by the deacon that it was not quite finished, the deacon said, however, that it would be ready any time after the following morning. Still the deponent neglected to call for it, till the deacon urged the deponent to call and take up his deed. The deponent accordingly applied, but, to his surprise, was refused the deed, said to have been ready so long ago, and offered by the deacon a new deed, instead of the original one ; this the deponent declined to accept. The deponent would have conversed with the senior deacon on this matter, but the deacon evaded it, and referred to the junior deacon. The deponent, refusing the new deed, begged to settle his account, as some others had done, by selling the deacons back the pew,

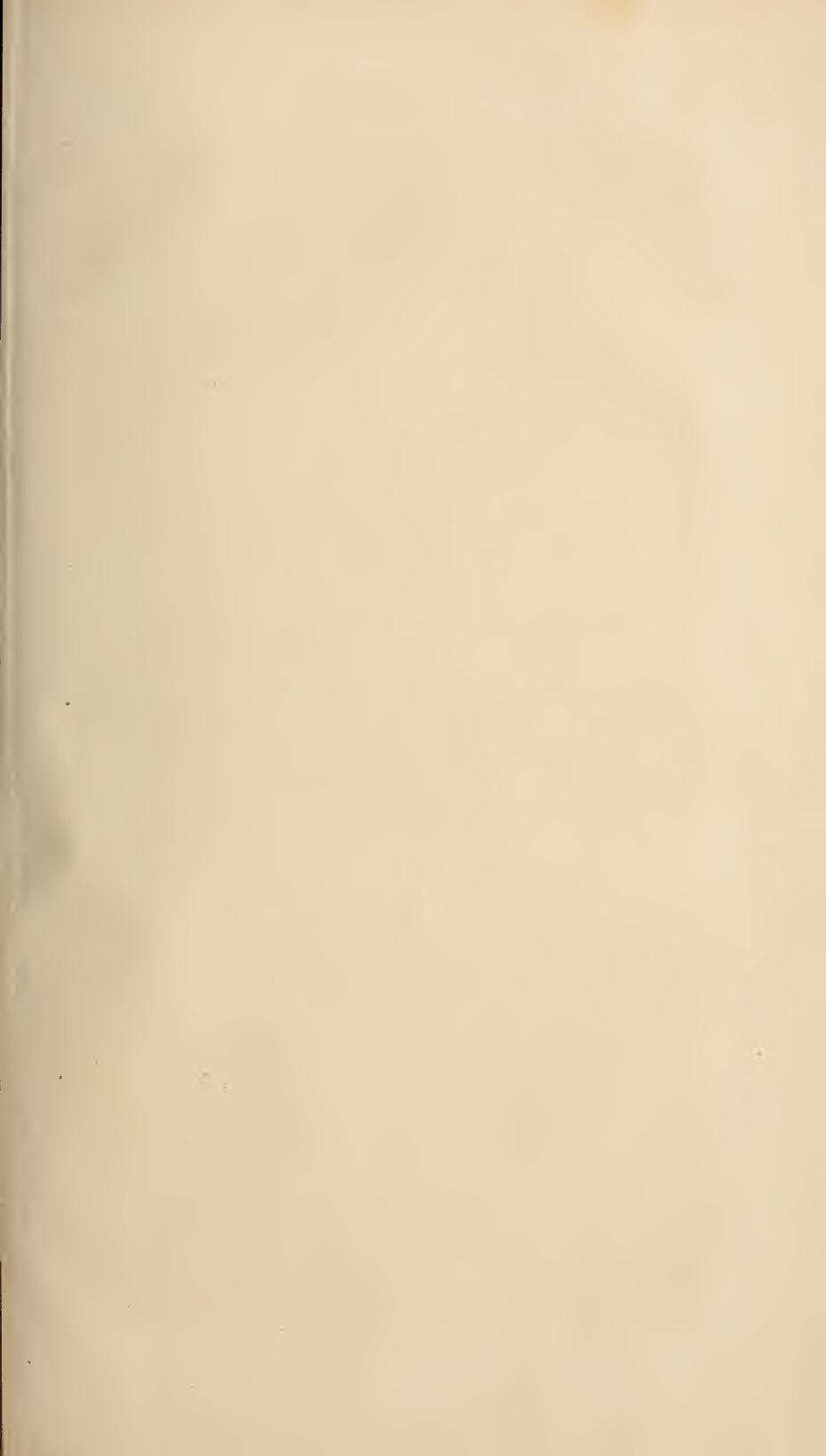


*considering himself on the same ground, as the said gentlemen were, who had resold their pews: to this the deacons could not agree as they said that they wished to sell, not to buy, and added that the deponent's name was signed to a paper, by which he was connected with the new formed society. The deponent declares, that if his signature, to said paper, has deprived him of his right to control, and vote upon, his property, he has been very much deceived, and is determined to appeal to justice.*

Several such depositions might be added, we, however, think them not necessary, the above are sufficient to show the truth of our declarations in the Memoir. And now from what we know of the so frequently manifested disposition of our opponents, we are led to consider it probable, that they will demand, by the daily papers, or otherwise, a suspension of public opinion, while they promise, or threaten a course of proceedings by which to clear themselves from the charges brought against them. We, therefore, call upon the public to be aware of all such finesse. If our adversaries think they are aggrieved, we inform them, of which we wish the community at large to be aware, that we are ready at a moment's notice, to meet them all, or any part of them, before any lawfully constituted tribunal in open court, and that without delay. But as to any quibbling or evasion or delay, on the part of the accused, so as not to meet the broad face of the question, we shall consider such conduct, as an acknowledgment of the justice of our cause, and in this conclusion, we have no doubt, but the Christian community will concur. Indeed, much of the scrutiny is already past, for our adversaries, with the whole community, were challenged, after due notice, if they had aught to object, as a reason why we should not be received into the Presbyterian Church of the United States. but no one appeared, nor had any aught to object. So that on the 26th November, 1823, we were, as a Congregation, with our pastor, acknowledged and received by the Londonderry Presbytery, and organized into their body. Essex Street Church is now to be known as THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF BOSTON. Finally, brethren, pray for us that we may walk worthy of our high calling: for we trust that we have a good conscience, in all things willing to live honestly: to the end that HE may establish our hearts unblameable in holiness before GOD even our FATHER, at the coming of our LORD JESUS CHRIST with all his saints.



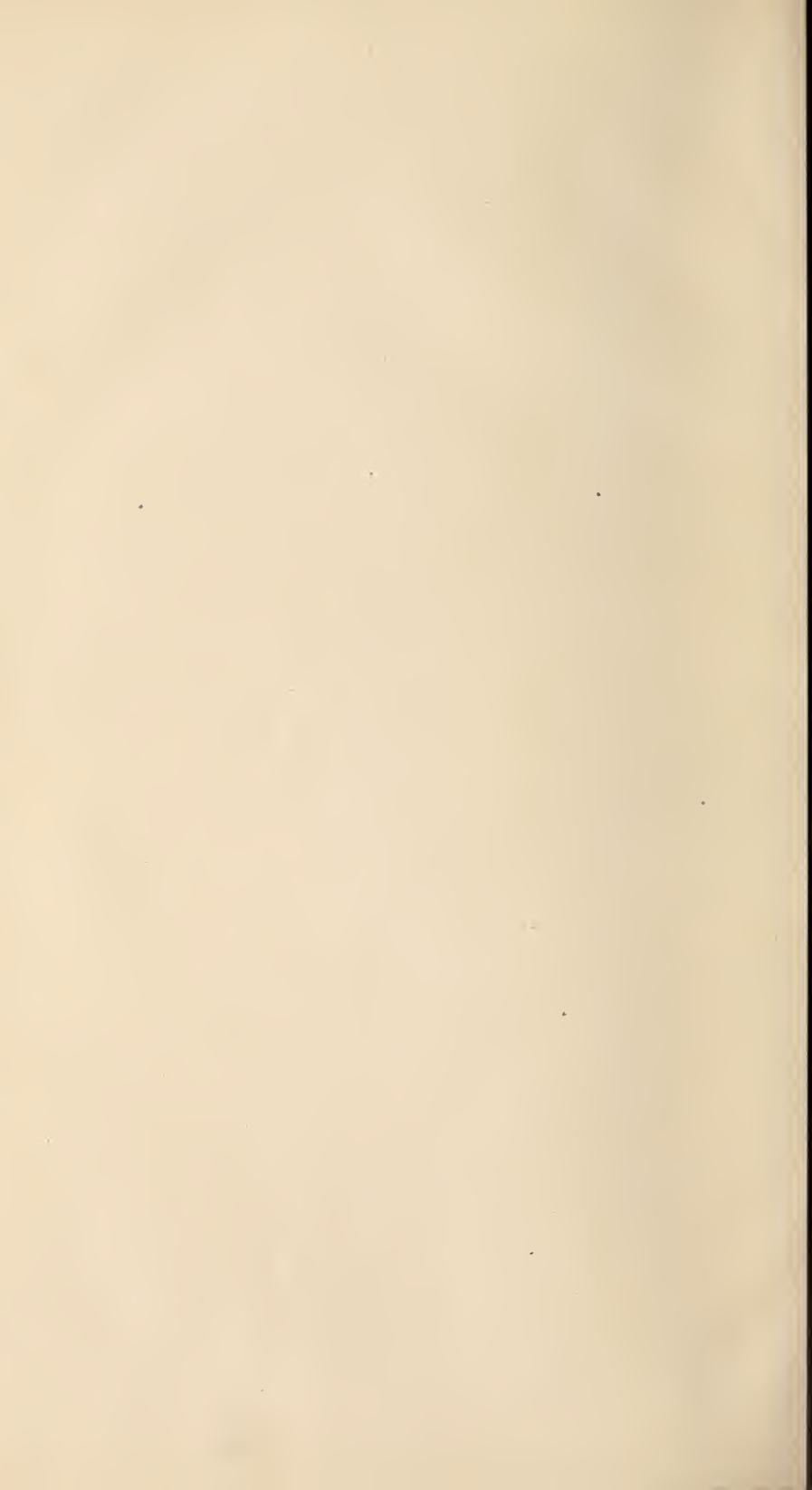













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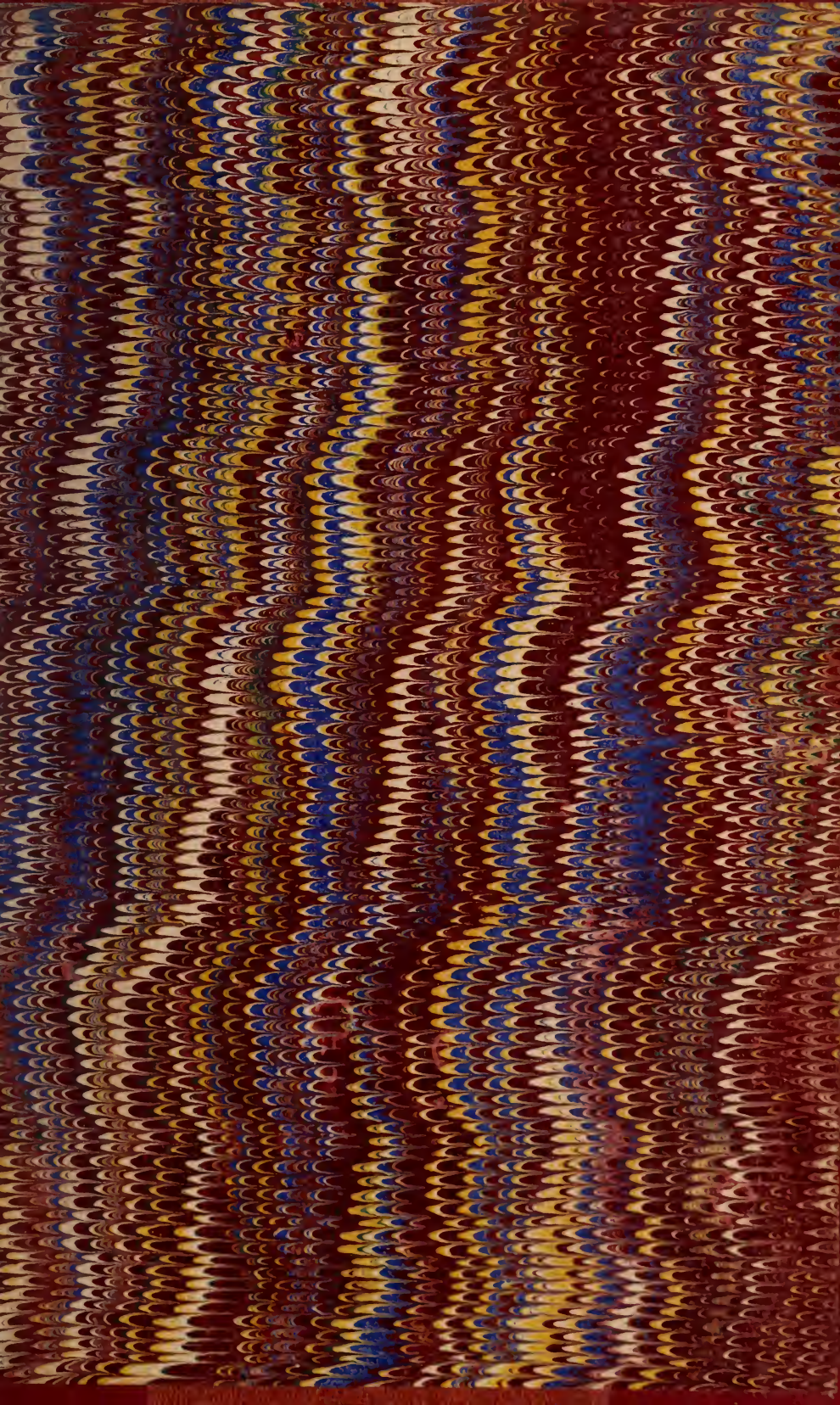


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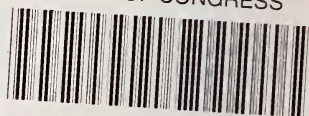
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